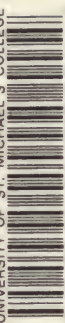


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Rev. W. P. Harris.



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THE
CREATION AND OFFSPRING
OF THE
PROTESTANT CHURCH;
ALSO
THE VAGARIES AND HERESIES
OF
JOHN HENRY HOPKINS,
PROTESTANT BISHOP;
AND OF
OTHER FALSE TEACHERS.
TO WHICH IS ADDED
A TREATISE ON THE HOLY SCRIPTURES,
PRIESTHOOD AND MATRIMONY.

BY JEREMIAH O'CALLAGHAN,
Roman Catholick Priest.

BURLINGTON:
PRINTED FOR THE AUTHOR.

1837.

Protestant can gainsay—from the very *Acts of Parliament*, and the writings of that great and good man, the Hon. William Cobbett, a Protestant too, the creation and operations of the Protestant Church in England; the creation and spiritual fountain of the high and far sounding Episcopal Church in America is exposed in full view: so are the Origin. Alterations and Blasphemies of the Book of Common Prayer; the Vagaries and Heresies of John H. Hopkins, Protestant Bishop of Vermont; and lastly, the wilful corruptions of the Protestant Bible are exhibited. Having done so much in the enemy's camp, I return to defend our own principles. Whereas Satan's disciples concentrate all their forces and virulence against the Head of our Church, believing, perhaps, that if the Head were once destroyed, the body could not stand long after, I have proved from Scripture and Tradition, the spiritual Supremacy of the Pope; I have then established the Canon and authenticity of the Holy Scriptures; the duties and offices of the Priest; and lastly, the nature and properties of Matrimony.

My weapons, defensive and offensive, are the decrees and definitions of the Holy Popes, Fathers, and Sacred Council's; which are compiled in the *Corpus Juris Canonici*, and *Summa Conciliorum*.

I have copiously drawn from Bishop Poynter of London, and the Reverend Messrs. Berington and Kirk of England. So that I have written nothing new, nothing of my own invention; but following their steps, holding as they held, and believing as they believed, I have shattered, I think, the glass-like sophistry of the daring slanderer.

Venerable Fathers; Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which he hath purchased with his own blood; and help your struggling watchman.

JEREMIAH O CALLAGHAN.

Burlington, Vermont, 25th March,
Annunciation B M V, 1837.



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ERRATA.

- Page** 12, line 5 from bottom, read, "hope is full of."
26, line 1, read, "their own rashness."
52, line 11, from bottom, read, "the Act."
52, line 6, from bottom, read "to the king and."
61, line 13, read, "Letters Patent."
110, line 7, read, "by some ray."
153, line 22, read "ardour."
174, line 11, from bottom, read, "through ignorance."
211, line 10 from bottom, read, "by the prophets."
283, line 11, read, "in the."
310, line 18, read "eight" for right, In some copies it is corrected.

ERRORS IN A CALVINISTIC SERMON.

MR. J. K. CONVERSE, whose sermon is the subject of the following observations, is the pastor of the Calvinistic Congregation in the town of Burlington, Vermont. It is reported that, when he delivered it for some assemblage of their persuasion the 24th June 1834, in Milton, they were so delighted with its spirit and style that their very heart seemed to leap with joy; that they looked upon it as a sure presage of some great revival, of Puritanical exhibition, the Salem Witchcraft, Blue Laws, the Cambridge and Saybrook Platforms, or something else worthy of the genuine Pilgrims; and that they would not therefore for the world suffer the candle to die, or be put under the bushel, but upon the candlestick, for giving light to all future generations of Calvinists; so that the meek and modest preacher had to yield to their urgent and vociferous call, to hand the manuscript over to the printer for publication.

Notwithstanding, I am confident that unless the heart of this people is grown gross, and with their ears they have heard heavily, and their eyes they have shut, lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, a little reflection on that sermon alone, without any farther research, or aid from my observations, is enough to convince them that their preacher deceives them, saying, Peace, and there is no peace; and that their edifice is raised upon sand, with dry walls, merely daubed over with untempered mortar. If I have, in any measure, afforded them the right clew or fixed their foot upon the

straight path to come at the truth, the sole object of the honest enquirer, I shall deem my feeble exertions amply compensated; but if, contrary to my expectation, blame and obloquy be my portion, that of itself should not discourage me: for sufferings were since the times of our Crucified Redeemer the lot every person who followed his steps in opposing error and defending the faith: as it is written: *Unto you it is given, for Christ, not only to believe in him, but also to suffer for him. The disciple is not above his Master.*

I published in the form of a Pamphlet a "Critical Review" of the same Sermon, in the same village of Burlington, where Mr. J. K. Converse resides, in the year 1834, yet he made no sort of reply; he thought it prudent to observe silence. However the mighty importance of the subjects which he had mooted and the very great success which my Critique has met with makes me touch up the same questions again.

Mr. J. K. Converse says "The Christian Religion is the electricity of the political and moral world; it may be either "a gentle spirit, breathing meekness, good will, and charity; "or it may be a dark, intolerant, and fierce fanaticism, blighting all that is fair, and defacing all that is lovely in the moral world." *Sermon, p. 19.*

That the Preacher's own Calvinistic system is of the latter character—dark, intolerant, and fierce fanaticism, tending to inflate and electrify his Calvinistick hearers into furious hatred towards all other Congregations, is manifest from the general tenor of his Sermon; from his far fetched reasoning to identify monarchy and despotism with every one that is not Calvinistick.

"The power of this Monarchy (meaning the Church of Rome) was augmented by increasing ignorance and corruption, until it arose to a frightful despotism, trampling on the necks of Kings and Princes. If Catholicity should ever become the prevailing religion of the States, it would assimilate our politicks to its own spirit, by fire and faggot,

“by the Inquisition and the sword :” *Sermon*, p. 18. and 19.

Why all this whining of the Republican Preacher for the sufferings of the necks of Kings and Princes? He certainly has more tender feeling for their necks than the Calvinistick Puritans had for the neck of Charles I. Perhaps he is inclined to do penance for the wickedness of his forefathers in England. If so, let him begin. Now he is angry because the Church in some former ages trampled upon the neck of Kings. Then he is in tremor lest the same King-trampling Church would restore Kings and tyranny in America! What a foul libel he publishes upon Christendom, who were all, with the exception of a few heretics, that, to verify the prediction of the Redeemer, It must needs be that scandals come; Matt. xviii. 8.; and of the Apostle, There must be also heresies, 1 Cor. xi. 19., started up here and there, and soon after relapsed into their kindred darkness, Catholics, until the sixteenth century, and even yet seven out of every ten Christians in the whole world, continue Catholics.

Is it not a historical truth, that Rulers, the most clamorous against “the Papal usurpation,” are the most cruel tyrants, when they shake him off; and that Preachers, the most sympathetick for the necks of kings, and for the priest-ridden Catholics, become the most grinding exactors from their own flocks; would not the smallest reflection convince you, that no people in the world, are more priest-ridden, than the different sects in the United States of America?

That great Republick embracing the extensive regions from New Brunswick to Mexico, and from the Atlantic to the Pacific Ocean, about 3000 miles one way, and 1700 the other, is divided into twenty-five States, which are subdivided into Townships, generally about six miles square. This State, Vermont, but a mere speck on the general map, contains about 247 townships; in each of them, is a village, and, in many instances, two or three. Generally speaking, a village is split into four sects—Episcopalians, Methodists, Calvinists, Univer-

salists, Baptists, or Close Communion Baptists; each sect, must have a Preacher, with his wife, and four or five little ones; though the Bible makes no mention of the Apostles' sons or daughters. In averaging the children at four, I may be guilty of injustice, for I know a sectarian minister that has eleven, and another, fourteen children, in this state.

Now, whereas half the people of Vermont, openly avow "that they are not baptized, and that they belong to no Church," they do not, of course, contribute to the support of religion; it must be upheld, by the other half of the Community. Half the inhabitants, therefore, of the villages, have, in addition to the daily collections for Bibles, Tracts, Missionaries, at home and abroad, Temperance Societies, and so forth, to build and repair the "Meeting houses," feed four Preachers with their four wives and sixteen children; that is to say, twenty four persons; and, as the small state of Vermont contains, if my calculation be correct, 247 townships, and feeds, for religion sake, 247 times 24 persons; that is, 5928 persons, the twenty-five states of the Union, have in pay, a fine troop of preachers, Priestesses, and little Evangelicals—a troop, if ordered out into the field, more formidable than the legions that were led by Bonaparte, into ill-fated Moscow. Would not this be a rich source for the calculations of Political Economists; could no reduction be effected; could not any be put on half pay, on the staff, or disbanded? Whilst the honest Americans are ground down by preachers at home, they are daily amused with hideous pictures of Popery, in foreign countries.

What! no Christian in the whole world for fifteen hundred years knew what civil liberty was: or cared about it until Calvin sprung up, in the year 1509; or until the arrival of the worthies, who hatched the Blue Laws of New England. Neither Alfred, Canute, Edward the Confessor, William the Conqueror, nor the barons or Bishops, who wrested Magna Charta from King John; nor Theodosius, nor Constantine in Rome; nor the Carrolls or Bolivar in America, nor the Au-

gustines, or Gregeries or Jerome, or St. Thomas, understood or cared for religious or civil science ; no, not one Catholick in any corner of Christendom minded the liberties of the people until the Calvinist Preacher, Mr. Converse, mounts the stage in the town called Burlington, Vermont. Happy Burlington, with thy bright constellation ! Thy fame, and name, and renown will shine from pole to pole.

How has it happened that Genoa and Venice, that were for ages blooming Republics in the very lap of the Catholick Church, lost their liberty ; perhaps through priestly influence or Catholic principles ? I remember well how Genoa had been, after the fall of Napoleon in Waterloo, handed over, principally by the influence of Castlereagh in the Congress of Vienna, to the King of Sardinia. Did priestly influence or Catholick principles, not rather the horrid intrigue of the Prussian Calvinistick King, occasion the destruction of the Polish liberties, three years ago ?

If by civil liberty he means that liberty or license assumed by Sectarians to do whatever they please, to reject the merit of good works ; to plunder and grind the defenceless poor, he may indeed have some little reason to tremble for the growth of Catholic principles. For the Catholic principles are, that God will render unto every man according to his works ; that if we give but a cup of cold water for God's sake, we will receive our reward ; that he who soweth sparingly, shall also reap sparingly ; that by feeding, clothing and harbouring the indigent poor, we will receive life eternal. Numerous were, at all times, the instances in the Catholick Church, of firm belief in the merit of good works ; millions there were in all ages who confessed that they were strangers and pilgrims upon earth, looking for a city that has foundation, whose builder and maker is God. Here is the good pastor whose spouse is Christ and his children the flock ; he leaves not to kindred heirs "the oblations of the faithful, the price of sin, and the patrimony of the poor ;" but expends it in feeding, clothing, and housing

Christ in the person of his little ones, to the end that, when the Lord will return from the wedding feast, he will receive from him a crown of unfading glory; and there is the rich glutton, dressed in purple and fine linen, feasting sumptuously every day, will he not, at the hour of death, make provision for poor Lazarus, who would receive him into the bosom of Abraham? Here again, is an unjust steward, who had buried the five talents in the ground, who had used them all for selfish purposes, for gaining more riches thereby unto himself, instead of making them fructify for the Master; who had kept them all in his own hands accumulating from fraud, usury, extortion, instead of applying them to works of mercy; but who now, when the Master calls for the accounts, sees the vanity of wealth and earthly pomp, turns his mind upon future things and makes friends with the mammon of iniquity, who would receive him into the eternal tabernacles; and behold there the pious Lady in tears upon the rivers of Babylon; there she sat and wept, when she remembered Sion. Can she sing the song of the Lord in a strange land? As the deer pants for the pure fountain, so she longs for Mount Sion and the City of the Living God; the heavenly Jerusalem and the company of many thousands of angels, and the Church of the first borne who were written in heaven, and for God, the judge of all, and the spirits of the just made perfect, and for Jesus the Mediator of the New Testament. Will she not feed and clothe her Redeemer in the person of his little ones?

From this heavenly principle in the Catholick Church arose in every town of the British Islands asylums for the religious, the orphans, the sick and the aged. The same Catholick principle rendered needless Poor Rates or compulsory charity of all sorts. *See Cobbett's Hist. Part 2.* But alas! when Old Harry makes himself Supreme Pastor of English men's souls, and constitutes Clergy to his own taste and desire, what is their first step on the mission? On pure Calvinistick maxims they discard the merit of good works, and teach, in the 11th

of the 39th articles that "We are accounted righteous before God, only for the merit of Our Lord and Saviour Jesus Christ, by *faith*; and *not for our own good works or deservings*. Wherefore that we are justified by *faith only*, is a wholesome doctrine and very full of comfort." Having thus seasoned the Calvinistick heretics for rejecting good works, and, of course, for doing wicked deeds, they do, as the second step, plunder and demolish the foundations of the poor, and continue ever since rioting in the spoil. Wo to the shepherds of Israel that feed themselves; should not the flocks be fed by the shepherds? They should not be called shepherds but ravenous wolves that came to disperse and destroy.

The ancient French Kings and Canadian Nobility appropriated lands in all parts of Lower Canada for maintaining and educating the poor, entrusting it to the administration of the Jesuits. But the Protestants of England when they gained, about eighty years ago, the mastery, true to Calvin's principles, seized upon the "Jesuits' property," as they called it, and continued rioting ever since in the sacrilegious spoil, until the year 1831, *William IV.* either from love of justice or as a peace offering to the murmuring Canadians restored a great portion of the plunder for the original purposes.

That to despoil the poor springs from Calvin's maxims, and that it is well pleasing to all Sectarians, is conclusive from the profound silence which they observe thereon, as from the fact that they are never compelled by their ministers at the hour of death, nor at any other hour, to restore any ill-gotten goods; whether acquired by stealth, fraud, rapine or otherwise. Thrice happy Sectarians who have *licence* to cheat, purloin, and defraud as much as they please, if they only imagine that they can evade the temporal laws. What else could it be called but a *licence*, since their goodly ministers never excite them at the awful hour of death to make restitution. As for me, I never heard of any one instance of a Protestant villian being urged by any Sectarian preacher—Episcopal, Calvinist, Bap-

tist, Methodist, or others, to make an atonement to the injured neighbour. However far am I from insinuating that no Protestants are ever honest enough to make restitution : For I am willing to confess that they do it in many, very many instances from the dictates of *natural* equity, not from the precepts of Protestantism ; and that many of them are far better than their religious tenets or their hopeful teachers would render them.

Further, I confidently say that if Sectarians are true to their principles ; if they really imagine, as they are taught in the Protestant Common Prayer Book,

“That we are accounted righteous before God only for the ‘merits of our Lord and Saviour Jesus Christ, by faith ; and ‘not for our own works or deservings. Wherefore that we ‘are justified by *faith only*, is a wholesome doctrine and full ‘of comfort :” 11th of 39 *Articles*,

If they follow that article, and really think they are justified by *faith only*, they will never trouble themselves about good works, or compensations, or restitutions of any sort I cannot help putting on record a glaring instance of Calvinistick depravity that occurred in Burlington in the year 1832.

A *Mr. Butler* lived a long life in that vicinity ; he always held forth the fair side of his affairs ; “he was a pretty clever man,” and therefore gained extensive credit. Now that he was to end his vital career, Providence, who wills not the death of the sinner, but that he be converted and live, seemed pleased to allow him two months confinement on his death bed, as if to give him time to prepare for the awful crisis. How does he spend that precious respite ? doing penance of course for the sins of his past life, settling with his creditors. By no means ; although enjoying his mental faculties to the last hour, and fully convinced of his approaching end, his thoughts are occupied in transferring all his lands, goods, and chattels to his relations, and when the way is cleared, and nothing left for the creditors to seize upon, he sends for the *Methodist* minister—a *Mr. Crane*, to prepare his soul for eternity. The

infernal minister, it is said, paid him three different visits and affixed the seal of religion to the unfair will. And thus he died.

It is written **MATT. V.** Be at agreement with thy adversary betimes, whilst thou art in the way with him, lest thou be cast into prison from which thou shalt not go out till thou shalt pay the last farthing. Alas, Mr. Butler is gone; no reparation made; he was not at agreement with his brother whilst in the way with him; although possessing ample means to satisfy all his adversaries; but his Methodist preacher sanctioned his deeds. The blind leading the blind will they not both fall into the pit? Alas Mr. B. after having sponged his Creditors to the amount of \$53,000, has ere now appeared before the just Judge; where the false teacher will not avail him; where gold and silver will be to him more bitter than gall. Whilst the accursed *Mr. Crane* has emigrated, I am told, to Michigan, to secure more souls for his Satanic master.

Restitution.

EXOD. XXII. 1. If any man steal an ox or a sheep, and kill or sell it; he shall restore five oxen for one ox, and four sheep for one sheep.

NUM. V. 7. Say to the children of Israel: When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord and offended, they shall confess their sin and restore the principal itself, and the fifth part over and above to him against whom they have sinned. But if there be no one to receive it, they shall give it to the Lord, and it shall be the priest's.

2 KINGS, XII. 6. He shall restore the ewe four-fold, because he did this thing and had no pity.

PROV. VI. 31. The fault is not so great when a man hath stolen; for he stealeth to fill his hungry soul; and if he be ta-

ken he shall restore seven-fold and shall give up all the substance of his house.

LUKE, XIX. 8. But Zacheus standing, said to the Lord, Behold Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing I restore him four-fold.

1 THESS. IV. 6. This is the will of God, that no man overreach or deceive his brother in business, because the Lord is the avenger of these things as we have told you before and testified.

ST. AUGUSTINE *ad Macedonium, Epist.* 54. "If the neighbour's thing for which a sin is committed, is not restored, when it can be restored, there is no real penance, but the shadow of it. And if it be really performed the sin is not forgiven unless the thing taken be restored; however, as I have already said, when it can be restored. For it generally happens that the thief loses it again either by extravagance or through other rogues, having no other property to make restitution with. Certainly we cannot say to him: Restore what you have taken, unless we know that he has and is however unwilling to restore." *Apud Gratian.* 14. Q. 6. c. 1.

Behold the principles upon which we Catholick Clergy invariably require that our penitents make restitution or reparation for the neighbor's wrong. There is no real, but a fictitious penance, unless the thing taken be restored, when it can be restored, to the owner; and if the owner is not found, to God, to be expended on his poor, or in erecting houses to the honour of his holy name. But as it often happens that thieves and rogues are poor and miserable, and that the ill-gotten goods melt away in their hands and that they have no other property to make reparation, when they come to do penance, if they make manifest by tears and other evident signs their hearty sorrow for having offended their God, shun their evil ways, promise to amend their evil life, and solemnly engage to repair the neighbour's wrong if at any future time they would be able, we admit them, after some trials and performance of penance to the Sacraments.

Indeed the necessity of making restitution flows from natural equity, from the law of God, *Thou shalt not steal*, and from every other Christian rule, that it is astonishing that any people calling themselves Christians would discard it. Notwithstanding we hear every day of frauds, thefts, extortions, and so forth; and, again, of conversion of sinners in all the Meeting houses, round about us; but we never hear of any restitutions or compensations made in any quarter: because every Sect of them is infected with Calvin's notion, "that we are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ, by faith; and not for our own works or deservings. Wherefore that we are justified by *faith only*, is a wholesome doctrine and full of comfort." Had Mr. Butler a Catholick Priest to direct him in the path to eternity, he would have made compensation to all his creditors; he would say with *Zacheus*, Behold Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold; had Mr. B. a Catholick Priest to guide him, that whole neighbourhood would not be in confusion—several families hurled from affluence into poverty; some on the limits, and others in jail for life.

But he must enrich his children. Whilst for the purpose of enriching them he overreached his creditors, did not the saying of the wise man occur to his memory, ECCL. xiv. 4. He that gathered together by wronging his own soul, gathereth for others, and another will squander away his goods rioting. And again, ECCL. xxi. 10. The congregation of sinners is like tow heaped together, and the end of them is a flame of fire; the way of sinners is made plain with stones and in their end is hell and darkness and pains. Whilst he wronged his neighbours and his own soul, to enrich his children, did he not recollect that ill-gotten goods seldom prosper. That a kingdom is translated from one people to another, because of injustices and wrongs and injuries and divers deceits; ECCL. x. 8; that the multiplied brood of the wicked shall not thrive, and the

bastard slips shall not take deep root nor any fast foundation; and if they flourish in branches for a time, yet standing not fast they shall be broken with the wind and through the force of the wind they shall be rooted out; WISD. IV. 3. Alas, these heavenly sayings were far from his thoughts; because his back had been always bent downwards upon mammon, never taking wing aloft; because the root of all evils—*avarice*, had settled itself in his wretched soul, and because the dog came and licked his sores—the false preacher came saying, Peace, peace, and there is no peace.

Far more edifying is the death of the just man, of the true Roman Catholick who strives to settle with his adversary whilst he is on the way with him; who, when called upon for an account of his stewardship, settles with his creditors and makes friends with the mammon of iniquity, that may receive him into everlasting dwellings; who is able to say with the pious *Zachæus*, Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. The Roman Catholick is pious and just, because he is enlightened by the true faith; and because he follows the good shepherd, who when he lets out his sheep, goeth before them, and teaches them to be at agreement with their brother betimes, and coming to offer their gifts; and his sheep follow him; and they find pasture in the never fading verdure of the heavenly bliss.

The souls of the just are in the hand of God, and the torment of death shall not touch them, in the sight of the unwise they seemed to die; and their departure was taken for misery; and their going away from us for utter destruction; but they are in peace. And though in the sight of men they suffered torments their hope is the of immortality. Afflicted in a few things, they shall be well rewarded; because God hath tried them and found them worthy of himself; as gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had for

them. The just shall shine and shall run to and fro like sparks among the reeds; they shall judge nations. But the wicked shall be punished according to their own devices. WISD.

III.

Notwithstanding, the people to whom is full licence granted to pilfer, swindle, and purloin their neighbours' substance, are for ever making mockery of our Confessions, Penance, or "pardoning sins," and Papal despotism. But where at home or abroad have the Catholick Priesthood claimed a licence to despoil and then murder by the military, the defenceless poor for non-payment of the tythes, as in Ireland. The science of plundering the poor is exclusively reserved for Protestant ministers. Protestants have indeed liberty in every sense of the word—liberty for their ministers to plunder and destroy; liberty for the people to scatter and split into sects. The Episcopal, whose peculiar science and vital principle, is sacrilege, have for ever religious liberty on their lips, and the machinery of "spreading the Bible;" "converting the heathens;" "reforming morals" in constant motion. Faithful to the example, the sectarians of all sorts have also missions, Bibles, collections, 'Temperance Societies, in continual motion; and in requital for the subscriptions of the deluded people, they cheer them up with fabricated pictures of Catholick rites and worship in ancient times and remote regions.

A quotation from the celebrated *William Cobbett*, shall close this article. "As to the *Pope's interference with the authority of the King and state*, the sham plea set up was that he divided the government with the King, to whom belonged the sole supremacy with regard to every thing within his realm. This doctrine pushed home would shut out Jesus Christ himself, and make the King an object of adoration. It is curious enough that *Protestant sectarians*, while they most cordially unite with the *established clergy* in crying out against the Pope for usurping the King's authority, and against the Catholicks for countenancing that usurpation, take special care to deny that this same King has any spiritual supremacy over themselves.

The Presbyterians have their synod ; the Methodists their Conference ; and all the other motley mongrels some head or other of their own. Even the meek and money making followers of George Fox have their Elders and *yearly meeting*. All these heads exercise an absolute power over their members. They give or refuse their sanction to the appointment of the *brawlers* ; they remove or break them at pleasure. Strange enough, or rather impudent, is it in these sects to refuse acknowledging any supremacy in the King, while they declaim against the Catholicks because they will not take an oath acknowledging that supremacy."

"Lastly, as to this supremacy of the Pope, what was its effects with regard to *civil liberty* ; that is to say, with regard to the security and rightful enjoyment of men's lives and property ? We shall, by and by, see that civil liberty fell by the same tyrannical hands that suppressed the Pope's supremacy. But *whence came* our civil liberty ? Whence came those laws of England, which Lord Coke calls the birth right of English men ; and which each of the States of America, declare, in their constitutions, to be the birth right of the people thereof. Whence came those laws ? Are they of *Protestant* origin ? The bare question ought to make the revilers [of the Catholicks hang their heads for shame. It was not a gift from Lutherans, Calvinists or Hugaunots." *Hist. Refor. par.* 88. and 92.

Mr. J. K. Converse, "And here I must be distinctly understood : my remarks are aimed at high Church principles, at them *alone*, wherever they are found, whether in the Episcopal or Presbyterian Church ; and they are found in both. Such men as Hales, &c. were sound Episcopalians, and pious, faithful sons of the church. They held that the ordinations and sacraments of the Dissenters were just as valid as their own. With such Episcopalians I have not one word of controversy. I love them and hail them as brethren, I invite them to our communion, and as cheerfully bid my own members go to their's." *Sermon*, p. 21.

Hence, we see that some naughty Episcopalians and Presbyterians are also a scare crow to the Calvinist. Why not, ye foolish people, enter into close and indissoluble bond of union with him; why not form spiritual fellowship with the Calvinists; particularly, as it is within your power to do so; as you can purchase his *sincere* friendship upon such easy terms—by merely declaring that the Calvinistick ordinations and sacraments are just as valid as your own? And, ye stupid Calvinists, why uphold at great expense separate ministers and meetings, if the Episcopalians, or any demi-Episcopalians, Presbyterians, or any demi-Presbyterians, be your brethren in spirituals, if they hold such doctrine and worship that he deems it unnecessary to hold with them one word of controversy; and, if he would cheerfully bid his people to go to their communion? As the transition from one Meeting House to another may be effected without the sacrifice of either religious principles, honour, or dignity, I cannot conceive what would prevent you to unite in love and friendship, to form an alliance defensive and offensive. You can cast lots whether the Calvinist, or Presbyterian, or Episcopalian ministers may be discarded. No matter which of them go. The absurdities in the following articles are so numerous and glaring, that I shall quote him more fully lest it may be thought that I misunderstand or mis-state him, if I were to give but a shorter extract.

Mr. J. K. Converse, “I think high Church principles ought to be renounced, because they break up this happy communion of Christians. That I may be distinctly understood, I will here present a brief contrast of low and high Church principles. Low Church-men hold that all ecclesiastical power is vested in the Church; high Church-men, that it belongs to the Clergy.

“The low Church-man believes that no particular form of Church government is prescribed in the New Testament, the high Church-man, that the Episcopal form with three orders, is of divine appointment, and that without it there can be no Church.”

“The low Church-man acknowledges as ministers of the
 “gospel, all, who with the formal consent of any Christian
 “society, after ordination, by the laying on of the hands of
 “the presbytery, truly preach the gospel; he acknowledges
 “all as fellow Christians who repent and live holy lives, and
 “that their sacraments are as valid as his own: the high
 “Church-man teaches that none are to be acknowledged as
 “ministers of the gospel who have not Episcopal ordination
 “(he should say also, *mission*,) and that those not united with
 “his Church are schismatics, and that their sacraments are
 “invalid, (yes and *null*.) Whether this be a distinction with-
 “out a difference; and which class of principles best accord
 “with the Scripture, I leave to a candid and impartial public
 “to decide.”

“If this system (*High Churchism*,) were universally to
 “prevail, the sun in his course is not more resistless than the
 “doom of our republican institutions. Yet *if* these principles
 “are true, and *if* they rest on the authority of Almighty God,
 “they ought to prevail, even though their prevalence should
 “dash our social system and scatter it like the splinters of a
 “wreck upon the heaving ocean.” *Sermon, p. 21 and 24.*

So then this brief contrast of low and high Church principles ends in smoke—in three *ifs*; “*if* this system were universally to prevail; *if* these principles are true;” “*if* they rest on the authority of Almighty God, they ought to prevail; which class of principles best accord with the Scripture, he leaves to a candid and impartial public to decide.” The Calvinist teacher leaves the question as he found it, involves his congregation in religious difficulties, raises a dust before their eyes; and then meekly tells the candid and impartial people to decide for themselves. There is consistency in this: for he declared in the foregoing pages of his Sermon, “that all Ecclesiastical power is by the Low Church vested in the people, not in the Clergy. Thrice happy Calvinists. You have found a teacher to the desires of your hearts: 2 TIM. IV. 3;

that centres all spiritual power in yourselves : that allows your competency to choose and send pastors, and decide all religious disputes and difficulties ; that sews cushions under every elbow and places pillows under all persons and ages to catch souls. Wo to the false teachers that have deceived my people, saying, Peace, peace, and there is no peace, saith the Lord.

On the contrary, do not the Holy Fathers, Popes, Doctors, and the Councils of antiquity, as well as every other Sacred authority, unanimously declare that the rites, doings, and ceremonies of hereticks and schismeticks are things in themselves empty, carnal, false ; that they have neither priesthood, sacraments, nor sacrifice that avail them for salvation ; that their benedictions are maledictions ; that as the monkies that are not men, imitate the actions of men, so hereticks and scismaticks that are not within the Church, usurp the rites and worship of the Church ? Behold my proof.

DECRETAL GRATIAN. 1. QUEST. 1. C. 55. “ Believe thou firmly and doubt not at all that perdition is augmented by baptism for persons baptized outside the Church, if they return not to the Church. So essential for salvation is the communion of the Ecclesiastical Society, that a man is not saved by baptism, to whom it is not given where it ought to be given.” *St. Augustine. Lib. de Fide. C. 36.*

CHAP. 61. “ So odious are all hereticks in my sight says the Lord, hat whatever they do, and whatever they offer to me, whether vows, or peace offerings, or sin offerings, or holocausts, or alms, or fasts, or temperance, or chastity, shall be deemed as polluted in my presence. Although the offerings of such people appear to be in themselves holy things, they will, all of them, as being touched by the person polluted in soul, be held polluted.” *St. Jerome on Aggeus. ii. 14.*

CHAP. 62. “ God detests and rejects the sacrifices of hereticks ; and as often as they assemble in the name of the Lord, he abhors their feter and shuts his nostrils :” *Same on Amos. v. 21.*

CHAP. 63. "They offer sacrilegious bread, make alms, and seemingly cultivate humility. Which things, if performed as they should, would I accept as holocausts. But as they have strayed from the knowledge of God, in vain do they, after having chopped off the head of the faith, boast of having the other members :—" *Same on Osee*, vi. 6.

CHAP. 66. "It is not lawful to take the benedictions of hereticks, for they are maledictions, not benedictions :—" *Con. Laodicea. Can. 32. 365.*

CHAP. 67. "Let it not be lawful for either Clergy, or Laity to accept grace from hereticks, for they are maledictions rather than benedictions. Neither let it be lawful to pray with hereticks or schismaticks :—" *Con. sub Martino Papa. Can. 70.*

CHAP. 70. "If any man, says he, secedes, through heretical presumption from the Church, he is self condemned. With such a person we should not, according to the Apostle, *Tit. iii. 10*, even take food." The same thing is declared in the book of Kings, *3 Kings, xiii. 9*. When the man of God is sent to Jeroboam to reprove him for his sins, and to foretell the future vengeance, he is forbidden to eat bread, or drink water with him; but as he obeyed not, he was killed, on his return home, by a lion. And dares any man to say, that the baptism of salvation, and the heavenly food, can be in community with hereticks; with whom neither the terrestrial food, nor temporal drink can be taken? It is evident, that neither the oil for anointing the persons to be baptized, could, by any means, be sanctified, nor the Eucharist, consecrated, among them, where the hope is null, and the faith is false, where all things are carried on by deception. For the heretick, like the apes, which, though they are not men, yet imitate human actions, would usurp the authority and doctrine of the Catholick Church, whilst he is not even in the Church. The man that is accursed of God, blesses; the man that is dead, promises life; the blasphemer invokes God; the profane man ministers priest-

hood ; the sacrilegious person lays an altar. To all these evils is added that other evil, that the devil's prelate dares to effect, the Eucharist , whereas an oblation cannot be sanctified there, where the Holy Ghost is not ; and whereas the Lord listens not, on behalf of any person, to the prayers and supplications of him, who has himself offended the Lord. If they, who despise the Church, are to be held, as heathens, and publicans, with much stronger reason, must rebels, and the enemies, and the makers of false altars, spurious priesthoods, and sacrilegious sacrifices, be computed among heathens and publicans ; for they are all, most certainly, fallen off from the charity and unity of the Church. Therefore all things that hereticks do, are carnal, empty, and false ; so that no one of all their doings, ought to be approved by us. Not what is attempted in the name of Christ, but what is effected in the truth of Christ, are at once to be received and adopted. How do they effect what they undertake, or obtain by their uncanonical action, they, who conspire as much as lies in their power, against God? Consequently they, who, as leaders, authors, or abettors, patronize hereticks and schismatics, are by the divine law, involved in their guilt and penalties, unless they separate themselves from the communion of the wicked ones ; whereas the Lord speaks and commands, through Moses ; Num, xvi. 21. *Separate yourselves from the tents of these hardened people, and touch not any thing, that belongs to them, lest you perish together in their sins.* And what the Lord threatened through Moses, he fulfilled. So that every person that had not separated from Chore, Dathan, and Abiron, suffered immediate punishment for the impious communion : as the Holy Ghost also by the Prophet, Osee ix. 4, says, *Their sacrifices shall be like the bread of mourners ; all that shall eat it, shall be defiled.* He thereby teaches and establishes, that all persons whatever, that were defiled, with the author's sins, are involved in their punishment : *B. Cyprian, contra Hereticos.*

DECRETAL. GRATIAN. 33. Q. 3. Dist. 3. c. 49. " But if any

man, not having charity, which appertains to the unity of the spirit and bond of peace, by which the congregated Catholick Church is knitted together; and being involved in any schism, should suffer, lest he would deny Christ, tribulations distress, hunger, thirst, nakedness, persecution, perils, prison, chains, torture, fire, sword, beasts, or even crucifixion, through fear of hell and eternal fire, these things are by no means to be condemned, but rather such patience is praiseworthy, (for we could not say that it was better for him, that by denying Christ he had not endured any of the trials, which he endured for confessing him) but we may suppose, that future judgment may, perhaps be more tolerable to him, than it would be, had he evaded all these tortures by denying Christ. Hence that saying of the Apostle, I. Cor. XIII; *If I should deliver my body to be burned and have not charity, it profiteth me nothing*, it is understood that it profits nothing for the attainment of the kingdom of heaven, not for undergoing the mitigated punishments of the last judgment:” *B. Augustin, Lib. de Pœnitentia, c. 26.*

DECRETAL GREG. *Lib.5. tit. 7. c 3.* “Firmly hold, and by no means doubt, that every heretick and schismatick must share in the burning of eternal fire, with the devil and his angels, unless he be, prior to the end of his life, incorporated with, and renewed in the Catholick Church. Neither baptism, nor alms, however abundant, nor even death, endured for the name of Christ, can avail unto salvation for any man, who holds not the unity of the Catholick Church:” *B. Augustin, de Fide Catholica.*

CATECHISM OF THE COUNCIL OF TRENT, *de Ecclesia.* “Another figure of the Church, is, that great city of Jerusalem, by which name the Scripture often signifies the Holy Church. In Jerusalem only was it lawful to offer sacrifices to God: because in the Church of God only, and never outside of her, is found the true worship and true sacrifice that could by any means please God.”

“But three classes of persons are excluded from her : first, infidels ; then hereticks and schismaticks : and lastly, excommunicated persons. Infidels indeed, because they never were in the Church, never knew her, and never were made partakers of any sacraments in the society of Christian people ; but hereticks and schismaticks, because they have separated from the Church : for they do no more belong to the Church, than the deserters appertain to the army, from which they had deserted. Finally, excommunicated persons also, because being excluded by the sentence of the Church from the number of her children, belong not to her communion until they repent.”

There is, besides the testimonies, that I have given and several others, that I must, for the want of space, omit, the reasonableness of the thing. All the preaching and practice of the Redeemer and of the Apostles, tends to one end—to bring all mankind into one fold and under one shepherd. *And other sheep I have, that are not of this fold : them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd ;* Jôhn x. 16. What need had he to send for them, if they could be saved outside the fold, in their respective doctrines and practices ? Cornelius the centurion, in the Acts x., *was a religious man and fearing God, with all his house, giving much alms to the people and always praying to God.* The angel of God came in unto him at the ninth hour of the day, and said to him, thy prayers and thy alms are ascended as a memorial in the sight of God ; and now send men to Joppe and call hither one Simon, who is surnamed Peter, *he will tell thee what thou must do.* Peter, after coming to Cornelius, *opening his mouth, said, (Verse 34) indeed, I perceive that God is not a respecter of persons ;* then he goes on expounding the faith ; and while Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. *And he commanded them to be baptized in the name of the Lord Jesus Christ.* Hence it is evident that, though

prayers, alms, piety, and the fear of the Lord, are good things, yet they are not sufficient for the attainment of eternal life, if not accompanied by faith and baptism; if not performed in the fold of Christ.

Further, as in the parable MATT. xx. there is no hire but for those that come in and labour in the Vineyard, so there is neither salvation nor forgiveness of sins for any person that enters not into the fold of Christ, by holding and professing, the true faith, using the same sacraments and observing until death, the same law, and obeying the one shepherd; and as the same wages that had been given to the persons who worked from the morning, third, sixth, and ninth, hour, is also given to those who came in and labour only from the eleventh hour, so the same graces and eternal reward that was granted to the primitive Christians who bore the burden of the day and the heat of persecution, will be bestowed on the day of retribution upon us and upon all generations that will, till the end of time, enter into and faithfully work in the Church, of Christ. Of that Church no other idea or definition can be given than, "A Congregation of Christians, enlightened by the same faith, guided by the same law, using the same spiritual food or Sacraments, and obeying one and the same shepherd."

If any one State in America discard the general laws and Chief Governor, it could not be any longer called a member of the United States; if any persons in society say that they will admit no living or visible tribunal or judge, but their own private judgment, to expound the civil code; if they say that they will not follow any earthly or worldly ruler but the invisible God, what should be thought of them? what else but endless litigation and confusion would be the consequence? And when people and nations desert the ancient Fold, keep no longer the same faith, or law, or sacraments, or sacrifice or the same pastor; mangling the Scriptures according to their respective notions and corrupt passions; when no two of them

in any one Congregation, or even in any one family, hold the same sentiments upon any one religious question, upon what principle, from what argument, could they call themselves members of the Fold of Christ?

“The low Churchmen,” says *Mr. Converse*, (meaning the Dissenters from the Protestants) “hold that all ecclesiastical power is vested in the Church; the high Churchmen hold that it belongs to the Clergy,” p. 21. As he puts the *Church* in opposition to the *Clergy*, he must mean that all ecclesiastical power is vested in the people.

“The low Churchman acknowledges, as ministers of the gospel, all, who, with the formal consent of any Christian Society, after ordination, by the laying on of the hands of the Presbytery, truly preach the Gospel.” *Sermon*, p. 22.

O Timothy, keep that, which is committed to thy trust, preach the word; be instant in season, and out of season; reprove, entreat, rebuke, in all patience and doctrine; for there shall be a time, when they will not endure sound doctrine; but, according to their *own desires*, they will heap to themselves teachers; 2 Tim. iv. 3. Have not the Calvinists found in *Mr. Converse*, a teacher according to the desires of their own heart; a teacher who flatters them by saying that all ecclesiastical power is vested in themselves? Wo to them that sew cushions under every elbow; and make pillows for the heads of persons of every age, to catch souls: Ezech. xiii. But the Preacher is only deluding his Calvinistick Congregation.

If we take in review, first, the Saviour’s mode of supplying his fold with pastors; secondly, trace through the Acts of the apostles, how the priesthood was continued; and lastly, if we pursue, in the page of history, the subject through after ages, we will not find one instance to prove that all ecclesiastical power is vested in the body of the people.

Was Christ, the High Priest, appointed by the people, or with their consent, or was he self-sent? No; Christ did not glorify himself that he might be made a high priest, but he that

said unto him, *Thou art my Son, this day I have begotten thee. Thou art a priest for ever according to the order of Melchisedeck*: Heb. v, 5. Again; as the Redeemer was to leave this world and return to heaven, did he leave the church without any visible teachers; did he empower each person to preach up, or the people to chose their pastors? No; he himself gave some Apostles, and some Prophets, and other some Evangelists, and other some pastors, and doctors: Ephes. iv. Why not allow the people to elect their own pastors? He assigns the reason; that we may all meet in the unity of faith; that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive. He sent them after his resurrection, saying Matt.xxviii. 19. *Going therefore, teach all nations; teaching them to observe all things whatsoever I have commanded you, and behold I am with you, all days, even to the consummation of the world.* Again, the Lord appointed also other seventy-two, and he sent them, two by two, before his face into every city and place, whither he himself was to come: Luke x. Remark, that neither the Apostles nor the seventy-two disciples were appointed or sent by themselves or by the people.

The order and mode of transmitting the word and means of salvation to posterity, is pointed out by St. Paul in his epistles to Timothy and Titus. "I admonish thee, that thou stir up the grace of God which is in thee by the imposition of my hands;" 2 Tim. i. 6. "Thou therefore, my Son, be strong in the grace which is in Christ Jesus, and the things, which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also: 2 Tim. ii. 1. "For this cause," says he to Titus, "I left thee in Crete, that thou shouldst set in order these things, that are wanting, and shouldst ordain priests in every city, as I also appointed thee:" Tit. i. 6. And, as they were ministering to the Lord and fasting, the Holy Ghost said to them, Separate me Saul and Bar-

nabas for the work whereunto I have taken them ; then they fasting and praying and imposing their hands upon them, sent them away : Acts xiii. 2. The Apostles ordained priests in every Church, Acts xiv. 22.

If the people had any power over the ordination or mission of the priests, what sort of Clergy would they appoint ? Clergy, without doubt, according to their own desires ; Clergy, that would never preach up the Christian religion. I am not aware of any other instance of the popular interference than that solitary case of the seven deacons : Acts. vi. But the people then acted with the suffrage and direction of the Apostles. Then the twelve, calling together the multitude of the disciples, said, it is not reason that we should leave the word of God and serve tables ; *Wherefore, brethren look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom whom we may appoint, over this business.* And they chose Stephen and six others, and set them before the Apostles ; and they, praying, imposed hands upon them.

False Teachers. All other teachers, but those who had ordination and mission from the Redeemer, or from those who had ordination and mission in regular succession from him are, in Scripture, styled *false teachers, thieves and robbers : false prophets, ravening wolves.* Who ordained or sent them ; how can they preach unless they be sent ? Rom. x. It would be endless to recite here all the cautions given to the faithful, in both Testaments against these wolves, and robbers these murderers of souls. Hence, THE HOLY COUNCIL OF TRENT, SESS. 23. c. 4. "teaches, that in the ordination of bishops, priests, and of the other Orders, the consent or call, or authority neither of the people, nor of any secular power, and magistrate, is so far required, that the ordination, without it, be null ; but rather it decrees, that those, who ascend, only with the call and installation of the people, or secular power and magistrate, to the exercise of these functions ; and those who from

own rashness usurp them, are all to be considered not ministers of the Church, but thieves and robbers, that had not entered by the door." *Can. 7.* "If any man shall say, that those, who were by the Ecclesiastical and Canonical power, neither ritely ordained nor sent, but who climb up another way, are lawful ministers of the word and of the sacraments let him be anathema." The Holy Council imposes no new law, or obligation, but merely renews the hoary decrees of antiquity.

The Council of Nice, Can. 8. An. 325. "If any persons should come to the Catholick church from the Novations, it is decreed by the Holy Council, that they be ordained, and thus let them remain among the Clergy. But before all things, let the written confession be obtained from them, that they will freely observe the decrees of the Catholick Church; that is, that they will hold communion both with them, who had embraced the second wedlock, and with them, who had fallen in the time of persecution."

Can. 19. "If any person fly to the Catholick Church from the Paulianists and Cataphrygians, it is decreed, that they be immediately re-batized; but if any had been Clergy among them, (provided they were of good fame and character) they are to be re-baptized, and to be re-ordained also, by the Bishop of the Catholick Church. But if upon examination, they are found unfit, let them be deposed. Let the same course be pursued with regard to their deacons and other Clergy."

Let me observe, that the clergy coming over to the Catholick Church from either the Paulianistic or Novatian hereticks, should be *re-ordained* by the Catholick Bishop; but why those coming from the former, but not these from the latter sect, should be moreover *re-baptized*, we are informed by Pope Innocent, epist. 22. c. 5. "The Paulianists," says he, "used not in the administration of baptism the form, In the name of the Father, and of the Son, and of the Holy Ghost; but the Novatians did baptize in them awful and tremendous names.

And there was never any question started among them with respect to the Unity of the Divine Power, that is of the Father, and of the Son, and of the Holy Ghost." *Vide 1 Quest. 1. c. 53.*

DECRETAL GRATIAN. 1 *Quest. 1. c. 17.* "They, who lost the perfection of the spirit, which they had received, cannot impart the fullness thereof, (which operates particularly in ordinations) which by their perfidy they have lost. He that had not the honour could not impart the honour; nor did the other receive any thing, because the giver had nothing, that he could give; only the damnation, that he had, this he gave by the impious imposition of hands." *B. Gregory, Lib. 10. Epis. 33.*

CHAP. 18. "We are come to the third question, which, from its difficulty, requires a longer discussion. When we say, that the persons ordained by hereticks, get a wounded head from that imposition of hands; where a wound is inflicted, medicine must be applied for healing it; which healing cannot be effected without leaving a scar behind; and where the remedy of penance is necessary, we decree that there the honour of ordination cannot be. For if, as it is read, *What the unclean person has touched, will be unclean: Num. xix,* how could you give to him what purity and cleanliness was accustomed to receive? On the contrary, it is said, that he, who has lost the honour could not impart the honour, and the other could not receive any thing, because there was nothing in the giver, that he might receive. To that sentiment we acquiesce; it is certainly true, for he could not give what he had not. Certainly the damnation, which he had, this he gave by the wicked imposition of hands; and how the man, who is an accomplice with the person, that is damned, could receive the honour, I cannot discover.—It is the law of our Church, to give to persons coming over from hereticks, provided they were there baptized, laical communion with the imposition of hands only, but never to promote any of them

even to the smallest clerical honour." *Idem. Epist. 22. c. 3. ad Rufum.*

Chap. c. 73. "With regard to the Arians and other such pests, though we receive by the imposition of hands their laity, when converted to God with apparent penance and sanctification of the Holy Spirit, it does not appear that their clergy ought to be received with any dignity of priesthood, or ministry whatever. Although we concede, that their baptism alone is ratified, (which however is ministered in the name of the Father and of the Son and of the Holy Ghost) it is not our opinion, that they have the Holy Ghost from that baptism and those mysteries. Whereas, their authors have seceded from the Catholick faith, they have lost the perfection of the spirit, which they had received ; nor can they give the fullness thereof, which principally operates in ordinations, which they had, by their impious purfity, forfeited. Consequently it is impossible, that we would deem their profane priests worthy of the honours of Christ, whose laymen we consider, as I have already said, imperfect for receiving with apparent penance the grace of the Holy Ghost. If, as it is read, *he that has touched the unclean, will be unclean*, Num. xix, how will you give to him what purity and cleanliness was accustomed to receive. How could he that was the accomplice of the damned person, receive an honour, I cannot conceive." *Pope Innocent, Epist. 18. c. 3. ad Alexan.*

Quest. 7. c. 24. "That Daibert was ordained a deacon by Nezelon, though a Simoniack, yet not simoniacally, we learn from his own confession ; and it is defined by the Holy Pope Innocent, that Nezelon (whom it appears to have been ordained by hereticks,) because he had nothing, could give nothing to him, upon whom he had imposed hands. We therefore, being confirmed by the authority of such great Pope, and being moreover strengthened by the testimony of Pope Damasus, who says, what was badly performed, must be renewed, do, after Daibert has separated both, in body and soul

from the hereticks, and being labouring to the best of his power for the utility of the Church, re-ordain him a deacon, provided the Church stands in need of him: which ought not to be called a renewal, but only an original creation of deaconship: whereas, as we have premised, he, that had nothing, could nothing give." *Pope Urban 2. to Peter Pistor.*

C. 25. "By the illicit imposition of hands, had they, who seemed to have received something, got their head wounded; and where a wound is inflicted, medicine must be applied for healing the sore; that is, it is necessary to renew, what is proved not to have been lawfully performed or granted. For how that man could retain the honour, who received it from him, that had not the power of lawfully giving it, I cannot discover:" *Pope Damasus, Epis. 4, de Chorepis.* Finally, the General Council of Lateran decrees.

DECRETAL GREG. *Lib. 5. Tit. 8. c. 1.* "Renewing what is decreed by our Predecessor Pope Innocent, of happy memory, we declare that the ordinations, that were ministered by the heresiarchs, Octavian and Guido, and by persons ordained by them, are null (*irritas esse*;) adding, that the persons who might receive ecclesiastical dignities or benefices through the same schismatics be deprived of what they had received. Let the alienations also, that are made by the same schismatics, or by the laity, of ecclesiastical matters, be void of stability, and let them revert, without any incumbrance, to the Churches. If any person would presume to contravene, let him know that he is under an excommunication." *Con. Lateran.*

Let us not lose sight of these awful decrees; let them be forever fixed in our memory; let them be instilled upon posterity to the latest generations. The *Council of Nice* decrees, that ministers ordained by the Novation hereticks must, if admitted to discharge any Clerical functions in the Catholick Church, be reordained. "*Pope Gregory the Great* that heretical prelates cannot minister any orders, because they have nothing but damna-

tion to give by the impious imposition of their hands." *Pope Innocent*, that the Arian Clergy, and other such pests should not be received with any Priestly dignity whatever; that their profane ministers are not at all worthy of the honours of Christ; *Pope Urban* declares, that Daibert ordained a deacon by Nezelon, who was a heretick, must be ordained again, which is not to be called a renewal, but an original creation of deaconship. *Pope Damasus*, that the illicit imposition of hands gives nothing but a wound to the head; and what had been unlawfully performed must be renewed. Finally the *General Council of Lateran* decrees, that the orders ministered by the heresiarchs Octavian and Guido, and by persons ordained by them, are null (*irritas esse*) and of no effect: for this only reason that Octavian and Guido were hereticks and therefore cast off the Body of Christ. The Holy Council cares not whether the Heresiarchs were, or not previous to their fall, ordained by Catholick Bishops, or whether they followed, or not the Catholick ritual in ministering their heretical orders.

Should any person or persons who from any cause or motive, pride, love of novelty, depravity of heart, or rather from the instigation of the devil, desert the Fold of God and set up outside a new conventicle, be competent to create for themselves a new sacrifice and a new Priesthood, why should not other and other Separatists be denied the same privilege? Surely, if one heretick or schismatick have a divine right to institute and perpetuate abroad an order of priests, there is no reason to deny that thousands can do it. There will, from that supposition, be a Priesthood within, and thousands of them without the Church, constantly clashing in doctrine and worship; differing, one from the other, as light differs from darkness. Then will the coat of Christ that is seamless from above and woven from the top throughout, be torn into rags; then will the wolves disperse and devour the sheep for whom Christ shed his blood; then will it be difficult to say where, amidst the broken cisterns and trampled pools, the living

water runs ; where, amongst the levelled fences, the enclosed garden is found. Then will gloom and fanaticism overhang the land ; then it will be impossible for the flock, if not illumined from above, to know what creed to hold, what guide to follow. Do we not see that all these dreadful consequences have followed the English schism ?

Henry VIII. from the impulse of beastly lust, not from any fault found by him in the doctrine or practices of the old Church, (for he continued till his death, as we shall see in the sequel, strangling and burning hereticks for impugning the Catholick religion) discarded, in 1535, the Pope, made himself Supreme Pastor, and created a priesthood outside, called, in England, *Protestant*, in America, *Episcopal Ministers*, others soon after, faithful to the example, deserted his fold, and formed what they called a *Presbyterian* congregation, with a new order of Ministers, whom they styled, *Elders* ; and the Cromwellian Soldiers following the same path, or perhaps seeing the absurdity both of the Protestant and Presbyterian system blew off priesthood altogether, became themselves preachers of the Gospel, beheaded their king, and threw all things sacred and profane, temporal and spiritual, into a confused chaos. Thus they continued ever since making and reforming religion, drifting and splitting into Sects, in England and America ; so that half the population, though clever and talented in other matters, daily acknowledge that they were never baptized ; that they belong to no Church ; that they know not what to believe amidst the endless warfare of sectarians.

It is indeed a thing both absurd and impossible that any persons—priests, or even Bishops could, if cut off by heresy, schism or excommunication, from the Holy, Catholick, and Apostolick Church, create or perpetuate a Priesthood outside. No ; their priests are no priests, their sacrifice and sacraments are but profane things, null, void, and without effect. Hearken to the sacred Oracles. JOHN x. He that entereth not by the door into the fold, but climbeth up another way, the same is a

thief and a robber. **MATH. VII.** Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravenous wolves. **2 COR. XI. 13.** Such false Apostles are deceitful workmen, transforming themselves into Apostles of Christ, no wonder ; for satan himself transformed himself into an Apostle of light. **JER. XXIII.** I did not send prophets, yet they ran ; I have not spoken to them, yet they prophesied. **ROM. X. 15.** How can they preach unless they be sent.

Would not these and similar passages that are abundantly found in both testaments, be dead letters, if any persons, however learned and talented, may preach the word ; or, “ if ” according to Mr. Converse’s assertion in page 17 of his Sermon, “ all ecclesiastical power be by divine appointment vested in the body of the professing people,” or, if the Pastors need not enter into the Fold by the same door—the same ordination and mission, that had been instituted and practised by the Prince of pastors ; and that had been ordained by him to be continued in the Church until the end of time ?

It has been heretofore stated that Christ our Lord glorified not himself that he might be made a High Priest ; but that it was said unto him, Thou art my Son, this day I have begotten thee. Thou art a Priest for ever according to the order of Melchisedech ; and that neither the twelve Apostles, Paul, Timothy, the seventy two disciples, nor even the seven Deacons took to themselves the honour of the Sacred ministry ; but that they were ordained and sent by the High Priest, Our Lord, or by those who had ordination and mission from him : and that all others who climbed up another way—who draw not their priesthood and mission from any other quarter, are branded in Scripture as thieves, robbers, false teachers, false prophets, wolves in sheeps’ clothing, murderers. That being the course adopted by the Redeemer for founding his Church and for supplying it with a priesthood, it behoves every sincere christian diligently to examine what Church or religious Community has preserved in a regular, unbroken succession the same

course from the Apostolick down to our own days, lest he follow the false teachers, the wolves in sheeps clothing that come to disperse and destroy. It will, I am certain remain manifest from the following observations that the Holy Roman Catholic Church alone, has faithfully pursued the institution of Christ; that she alone preserved in a regular and unbroken succession her Hierarchy ever since the Apostolick age.

Although the Redeemer furnished his Fold with pastors—gave some Apostles, some Evangelists, and other some prophets doctors and pastors, for the work of the ministry, to bring us all into the unity of faith, that we be not, like children, tossed to and fro with every wind of doctrine, “yet he selected one of the Twelve as a visible head of the Fold to prevent by the appointment of one head, the uprising of a schism.” ST. JEROME. Which head is St. Peter. Him has he commanded to feed his sheep, and to feed his lambs, that is, his whole flock without exception. JOHN XXI. Him has he constituted as supreme visible pastor to confirm his brethren. Simon, Simon, behold Satan hath desired to sift thee as wheat, but I have prayed for thee that thy faith fail not; and thou being once converted confirm thy brethren. LUKE XXII. 31. Upon him in particular were bestowed as ensigns of Supremacy the *Keys* of the kingdom of heaven. MATT. XVI; and upon him as a *Rock*, Christ said he should build his Church, against which the gates of hell shall never prevail. MTT. XVI.

It is remarkable, moreover, that the first and highest place amongst the twelve Apostles is almost invariably assigned in Scripture to St. Peter, that the four Evangelists when they numerate the Twelve, always name him first. And the names of the twelve Apostles are these. *The first, Simon, who is called Peter, and Andrew his brother, &c.* MATT. X. 2. He is called in the Acts, decrees, and writings of the primitive Christians, HEAD, PRESIDENT, PROCURATOR, CHIEF of the Apostles. Behold him exercising the authority of his Headship in the Council of Jerusalem. *When there had been much disputing,*

Peter rising up, said to them, Men and Brethren, you know that in former days God made choice among us that by my mouth the Gentiles should hear the word of the gospel and believe. ACTS xv. 7. Behold him again as the Leader and Chief of the Apostles, the first to preach after the descent of the Holy Ghost, in the City of Jerusalem ; making three thousand converts by his first sermon, and five thousand by his second : ACTS II. 41.

An additional proof for the supremacy of St. Peter's Chair is found in the Appeals that were in all ages made to his tribunal on religious disputes from all parts of Christendom ; and in the historical fact, that his successors presided, in person, or by Legate, in the General Council of Nice,³²⁵ and in every other that was celebrated from that day to this. All nations in the world, though dissociated by stormy and extensive seas, as they were by difference of manners, language, and institutions, the very moment they received the light of faith, and came from the East and the West, from the North and the South, into the bosom of Christ's Church, recognized St. Peter's Successor, the Pope of Rome, as Christ's Vicar, and Supreme Pontiff upon earth. Keeping in view that the Pope had been for the first three hundred years persecuted, hunted, martyred by the Pagans ; that he had not then, nor ever since, armies, navies, or wealth to enforce submission ; keeping in view that innate pride and love of independence natural to the human heart, to what cause or motive could be ascribed the voluntary submission of Constantine the Great, and of all other mighty Monarchs and people, to the Pope of Rome, than to a firm conviction that his Pastoral Supremacy descended to him from heaven. Will these reflections have no weight with the Protestants in England, or America, who, though descended from the same stock, connected by marriages, and other social ties, use the same language, government, and laws, and bring into play all the wealth, talents, and ingenuity in their power, yet never succeed, never will succeed, to effect unity in faith, or form one Fold under one Shepherd ?

St. Peter, having preached in several parts of Asia Minor, came to Antioch, the Capital of Syria, and established a flourishing Church, where his converts first assumed that name, in which we all glory, that is, the name *Christians*. From thence, he came, at the lapse of seven years, to the Imperial City of Rome, then the Metropolis of the world : where he founded the Church, which is justly called, the Mistress of the Churches of the City, and of the world. Having presided over it for twenty five years, he was, together with St. Paul, thrown into prison—a dark terrific cell, which is yet in preservation, and which I have seen ; it is thirty feet underneath the surface of the earth, close by the ancient Capitol. During their confinement, for nine months here, several converts, amongst whom was the celebrated St. Agnes, Virgin and Martyr, came and called for baptism ; but, as the jailor, guards, and soldiers, being all pagans, made mockery of baptism as the pharisees and the lawyers despise it now, Luke vii. 30, and would not permit water to be carried into the cell for ministering the sacrament, Providence, in his mercy, miraculously supplied the needful: a fountain, bright as crystal, springs out of the bowels of the earth, close by the stone pillar, to which the Holy Prisoners were chained, and continues to this day bubbling up, and again it returns, in the self same spot, into the bosom of its mother earth. Finally, the two Apostles received, under the Emperor Nero, the crown of Martyrdom, near the Ostian Gate, on the 29th June, in the year 67. The fact, that St. Peter preached for twenty five years in Rome, and founded the Roman Church, and suffered martyrdom there, is attested by oral tradition, the monuments erected to his memory there by all succeeding ages, and the testimony of all Historians, St. Jerome, Ireneus, Cyprian, Eusebius, Optatus of Melevis, and so forth.

“ One is chosen, that by the appointment of a head, all occasion of schism may be removed :” *St. Jerome against Jovin.*

“ Let envy cease, and the pride of Roman ambition be hum-

bled : I speak to the Successor of the Fisherman, and to the disciple of the cross. Following no chief, but Christ, I am united in communion with your Holiness, that is, with the Chair of Peter. I know that upon that rock, is built the Church. Whosoever will eat the lamb out side this house, is profane ; whosoever is not in the ark of Noah, shall perish in the flood : *Idem ad B. Damasum Papam.*

“It cannot be ascribed to ignorance on your part ; whereas you know that the principal chair, in which Peter, as head of all the Apostles, sat, was first fixed by him, in the city of Rome : for the purpose, that in him alone, may be preserved the unity of the Church ; and that the other Apostles, may not claim, each for himself, a chair. Consequently, whosoever erects now another, in opposition to this single chair, is a schismatick and a prevaricator.” *Optatus of Melevis.* It is indeed impossible to comprise within the narrow limits of my epitome all the authors that prove that the Prince of the Apostles had suffered, after having presided twenty-five years, over the Church of Rome, martyrdom, under the Tyrant Nero, in the year 67, of the Christian era.

But St. Peter departed not this life before he had ordained and sent Bishops and Priests, Linus, Cletus, and Clement, who succeeded him one after another, in the See of Rome, and were also crowned with martyrdom ; but not before they had likewise ordained and sent Bishops and Priests. Thus had been the Hierarchy continued in the Holy, Roman Catholick, Church from that day to this. So that every Bishop, Priest, and Deacon could readily trace step by step his Priesthood and mission back to St. Peter and to Christ, the fountain head.

ST. CYPRIAN. “Thus the origin springs from unity, to signify the unity of the Church. That the Church is one, the Holy Ghost expresses in the Canticle of Canticles (Cant. 6.) *One is my dove ; my perfect one is but one ; she is the only one of her mother ; the chosen of her that bore her.* Does he, who holds not the unity of the Church, imagine that he

holds the faith? Thinks he, who opposes and resists the Church, that he is in the Church? This same mystical unity is taught and alluded to by the Apostle, Ephes. iv, *One body and one spirit; as you are called in one hope of your vocation, one Lord, one faith, and one baptism, one God.* That unity, we bishops, in particular, ought firmly to hold and defend; that we may shew that the Episcopacy itself is one and indivisible. Let none of us lead his brethren into error; let none, with recreant perfidy, corrupt the faith. The Prelacy is one, whereof a part is held in full by each. The Church, which radiates with prosperous fecundity through the multitude, is one; as the sun's rays are many, yet the light is one; and as the branches of the tree are many, yet the strength, bottomed upon the firm trunk, is one; and as the several springs, flowing from one fountain, seem manifold in the overflowing, yet unity is preserved in the source."

"But detach a ray from the body of the sun, the unity of light undergoes no division: lop off a branch from the tree, it bears no fruit; cut off the spring from the fountain, being thus severed, it dries up. So does the Church of the Lord diffuse the rays from pole to pole; however, the light every where diffused, is one; the unity of the body remains unbroken; though she spreads her limbs, with fecundity, over the Universe; though she copiously pours out her flowing streams, yet the head is one, the origin is one, the mother, blessed with fertile issue, is one. Of her we are born, by her we are nourished with milk; by her is our spirit animated. The spouse of Christ is inviolated; she is incorruptible:" *De Unitate Ecclesia. Apud Gratian, 24, Quest. 1. c. 18.*

All nations in the world, that embraced the Christian religion, received it originally from Rome, and acknowledged one and the same head of the Church; that is, the Pope; who, though he generally resided in Rome, was head of the Church of England, France, Spain, and of every other Christian country. On the contrary, every nation that shook off

his authority has already relapsed, or is rapidly relapsing into paganism. Like the branch lopped from the life-giving tree, or the stream that is severed from the perennial source, they ran dry and decayed. Asia and Africa too, for many ages, blooming branches of the heavenly Tree, nurseries to the arts and sciences and cradles to the illustrious Saints—Cyprian, Augustine, Basil, Gregories, and so forth, withered, soon after their fall from the living-stock in Rome; no sooner had the lamp been extinguished in the Arian, Nestorian, Eutychean, Pelagian, heresies, than the profane sciences, passed away; and regions, perhaps, the finest, and fertilest portions of the Globe, continue ever since, under the sable cloud, the haunts of half starved, half naked tribes of Negroes and Arabs; as if the perpetual abode of the plague. Greece also, ever since her tragical schism in 1053, groans under the Turk's iron yoke; whilst Russia's hardy sons, remain the wretched serfs of the Autocrat. O England, what pen could describe thy afflictions since thy fall! There has the goodly shepherd plundered and dispersed the poor and the religious, enacted bloody laws to force the flocks into the Meeting houses, and lastly, loaded the land with debt, for which, is the property of generations yet unborn, mortgaged to Jews, and other usurers. The English, that are fed with high notions of civil and religious liberty, are, in fact, enslaved to the tax-gatherer, and fund-holder, and bewildered amongst conflicting sects, and fanaticism.

Is it not a historical truth, that Rulers, the most clamorous against "the Papal usurpation," are the most cruel tyrants, when they shake him off, and that Preachers, the most sympathick for the necks of kings, and for the priest-ridden Catholics, become the most grinding exactors from their own flocks; would not the smallest reflection convince you, that no people in the world, are more priest-ridden, than the different sects in the United States of America?

To leave the enemies of the Papal Supremacy no room to cavil, I shall extend my observations ; I shall more fully shew from historical facts, that,

THE BISHOPS OF ROME HAVE BEEN AT ALL TIMES SINCE THE EARLIEST AGES OF THE CHRISTIAN ERA ACKNOWLEDGED AS THE SUPREME PASTORS ON EARTH, OF THE WHOLE CHURCH OF CHRIST ; THAT THEY HAVE EXERCISED, AS OF DIVINE RIGHT, A RECOGNIZED SUPREMACY OF SPIRITUAL JURISDICTION OVER ALL PARTICULAR CHURCHES IN CHRISTENDOM.

1°. Pope Victor, in order to maintain unity of discipline in the church, insisted on the churches of Lesser Asia conforming to the observance of the church of Rome, and of other Christian churches, respecting the time of celebrating Easter. Several councils held at Rome, in Palestine, in Gaul, and other places, had unanimously determined the point, according to the Roman custom. Polycrates, and other Asiatic Bishops, were determined to adhere to their own custom. Pope Victor, at last, threatened to cut them off from the communion of the church. St. Irenæus, in 200, wrote a letter to the Pope, in his own name, and in that of his brethren in Gaul, recommending a toleration of the custom for some time longer, and advising him, not totally to cut off so many churches from the body of the universal church. But neither the Asiatick Bishops, whom Pope Victor had threatened with excommunication, if they refused to comply with his requisition ; nor those, who endeavoured to dissuade him, out of motives of prudence and charity, from carrying his threat into execution, are known to have ever questioned his right to enforce his requisition. What could have given the Bishop of Rome jurisdiction over the churches in Asia, but the character of Supreme Pastor of the Universal Church ? See Euseb. lib. 5, Hist. c. 24, et. epist, Polycrat ad Vict. ibidem.

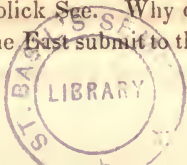
2°. About the year 255, St. Stephen, Bishop of Rome, condemned the practice of rebaptizing those, who had been otherwise, in due form, baptized by hereticks. He required that St. Cyprian, of Carthage, and Firmilianus, of Cæsarea, in

Cappadocia, should conform to the tradition of the church in that respect; and threatened them with excommunication if they did not comply. By what authority did Pope Stephen act? By the supreme authority of the Apostolick See, as Firmilianus insinuates, in his epistle to St. Cyprian, tom. i. Conc. page 757.

St. Vincent, of Lerins, observes on this subject, in his first Commonitorium cap. 5, "Then Stephen, of blessed memory, Bishop of the Apostolick See, made resistance, together with his other colleagues, to the erroneous practice of St. Cyprian, &c., distinguishing himself above the rest by his zeal, and thinking it becoming, I conceive, so much to surpass all others by his exertions, in defending the faith, as he was raised above them all by the authority of his see." St. Cyprian himself, in his letter to Pope Cornelius, calls the church at Rome, *the Chair of Peter, and the principal Church, whence the sacerdotal unity took its rise, &c.* Ep. 59.

3°. About the year 269, some of the faithful of Alexandria, suspecting St. Dionysius, the Patriarch of that See, of entertaining opinions against the consubstantiality of the Son, laid an accusation against him, before St. Dionysius, Bishop of Rome. The Pope called upon the Patriarch to give to him an account of his faith. The Patriarch cleared himself, by the letter, which he accordingly wrote, to refute the charge, and defend his character. St. Athanasius bears testimony to this fact, in his book on the synods of Rimini and Seleucia. Why did the Catholics of Alexandria carry their charge against their Patriarch to the Bishop of Rome? Why did the patriarch of Alexandria submit to justify himself before the Bishop of Rome; but because they acknowledged in his See a superior tribunal and jurisdiction, even over the Patriarchs of the East?

4°. When St. Athanasius was expelled from his See, by the Arians, Pope Julius cited him and his enemies, before the tribunal of the Apostolick See. Why did these Patriarchs, and other Bishops of the East submit to these citations? Was not



this an acknowledgment of their subordination to the superior authority of the Bishop of Rome? Pope Julius, in his celebrated epistle to the Eusebians, in the year 341, inserted by St. Athanasius in his second Apology against the Arians, says, that he had cited to a synod at Rome Athanasius, whom they had accused. "He came," says the Pope, "not of his own accord, but after he was sent for, and had received our letters. But why was not particular information communicated to us, concerning the church of Alexandria? Do you not know, that it is the custom, for the case to be first laid before us in writing, in order that from hence a just decision may be sent? Certainly, if any such suspicion were entertained against the Bishop of that see, it should have been communicated to this church. . . . The rule which I give you, is that, which we have received from the blessed Apostle Peter, and I believe it to be so well known to every body, and I should not have mentioned it, had I not been thrown into such a state of anxiety by what has taken place."

From this letter of Pope Julius, which St. Athanasius himself inserted in his Apology, it appears, that St. Athanasius, Patriarch of Alexandria, obeyed the citation of the Pope; that what the Pope did on this occasion, was not a novel act, but an ancient custom; and that in following it, he proceeded according to the rule of government received from St. Peter.

On this subject, Theodoret writes, lib. ii, Hist. c. 3, tom. 3, "The Eusebians sent to Julius, the Roman Bishop, the calumnies which they had got up against Athanasius. Julius, following the ecclesiastical rule, commanded them to come to Rome, and appointed a day for the hearing of Athanasius."

5°. Pope Julius, in the year 341, by his apostolical authority, restored St. Athanasius, Patriarch of Alexandria; Paul, Bishop of Constantinople; Marcellus, Bishop of Ancyra; Asclepas, Bishop of Gaza; and Lucius, Bishop of Adrianople, to their sees, of which they had been deprived by the Arians. Of this proceeding Sozomen writes in the following words, lib.

iii. Hist. Eccles. cap. 7:—"When the Bishop of Rome had heard the accusations against them, and had found that these Bishops all adhered to the faith of the Council of Nice, he received them to his communion. And as, by the dignity of his see, he was charged with the care of all, he reinstated each one in his own respective church."—Socrates, lib. 2, c. 15, also states, that "Athanasius, Paul, Asclepas, Marcellus, and Lucius, went to Rome, and exposed their case to Julius, Bishop of that city. He, by virtue of the prerogative of his see, sending them with letters, full of vigour, to the Bishops in the East, restored to each of them his respective see." It was by the supreme authority and prerogative of the See of Rome, that this jurisdiction was exercised over Bishops and Patriarchs in Asia and Egypt.

6°. When Eustathius, Bishop of Sebaste, in Armenia, had been condemned and deposed by a council of Arians, held at Melitina in 360, he appealed to Pope Liberius. The Pope restored him to his see, after he had complied with the proposals made to him. Eustathius produced the letters of the Pope, before the Bishops assembled in council at Tyana, in Cappadocia; and in consequence, without any question about the authority of Pope Liberius, he was put in possession of his church. This is stated by St. Basil the Great, in his 74th letter, *ad Occidentales Episcopos de Eustathio Sebasteno*.

7°. In the year 403, St. Chrysostom, Patriarch of Constantinople, was unjustly condemned, and deposed, by a synod of thirty-six Bishops, held in a church at Chalcedon, called the Synod at the Oak; where Theophilus, Patriarch of Alexandria, presided. St. Chrysostom wrote to Pope Innocent, entreating him to declare null and void all that had been done, as no injustice could be more notorious. His letter to the Pope is conceived in these words:—"Write, I pray, and by your authority decree, that these iniquitous acts, done in my absence, and without any refusal on my part to submit to a lawful tribunal, shall be of no effect. Subject the authors of these

proceedings to the censures of the church. Send your orders, that I, who am innocent, who am not convicted, nor proved, nor found guilty of any crime, may be restored to my church." Epist. 1, ad Innocent. Surely this appeal from St. John Chrysostom, the most illustrious Patriarch of Constantinople, to the Pope, was a strong testimony of the authority of the tribunal of the Apostolick See, and of the superior jurisdiction of the Bishop of Rome over even the Patriarchs of the East. The ancient custom of appealing to Rome, had been confirmed by the 3d, 4th, and 7th Canons of the General Council of Sardica, in 347, which was as an appendix to the Council of Nice. By those Canons, was declared, that any Bishop deposed by a synod in his province, has a right to appeal to the Bishop of Rome.

8°. When the Council of Milevum, in Africa, had, in 416, condemned the Pelagian errors, St. Augustin wrote a letter to Pope Innocent I., in the name of the council, in these words. —“ Since the Lord, by the signal gift of his grace, has placed you in the Apostolick See, and, in our times, has exhibited such a character in your person, that it will be rather imputed to our negligence, than to any haughtiness or neglect of duty on your part, if we do not expose to your Holiness, what seems necessary for the good of the church; we therefore beseech you to give your pastoral attention to the dangers of the weak members of Christ. A new heresy, a pernicious tempest has been raised, by the enemies of the grace of Christ, who are endeavouring, by their impious discourses, to deprive us of the blessing we implore in the Lord's Prayer. But we think, that with the merciful aid of our Lord Jesus Christ, who is pleased to direct you, when you apply to him for counsel, and to grant your petitions, those, who entertain these perverse and pernicious doctrines, will yield to the authority of your holiness, which is derived from the authority of the Holy Scriptures," &c. Epist. 92, ad Innoc. 1.

Could Pope Innocent have exercised his apostolical authori-

ty in the churches of Africa, in suppressing the Pelagian errors, if he had not been the Supreme Pastor of the whole church? Could St. Augustin, and the Bishops of this African council, have declared that this authority, which they invoked, was derived from the authority of the sacred Scriptures, if they had not acknowledged it to be of divine institution, and divine right?

Pope Innocent, in his answer to this letter, writes, "That all ecclesiastical matters, throughout the world are, by divine right, to be referred to the Apostolick See; that is, to Peter, the author of its name and honour." He commends the Bishops of this council, for so doing; "Following," says he, "the ancient rule which you know with me, has been always observed, by the whole world."

The confirmation, given by Pope Innocent to the Council of Milevum, and also to that of Carthage, held the same year, being brought to Africa, St. Augustin said, "The decisions of the two councils having been already sent to the Apostolick See, the receipts are also come from thence. The cause is now finished. Would to God, that the error may at last have an end." St. Aug. Sermon. 131, n. 10.

9°. Nestorius, Patriarch of Constantinople, taught false doctrine in his church. Pope Celestine, well informed of the fact, commissioned St. Cyril, Patriarch of Alexandria, in his name, to proceed against Nestorius, and to deprive him of the communion of the church, unless he retracted his error. The Pope gave the commission to St. Cyril in these terms: "Wherefore you, with the authority of this See, and acting in our name, place, and power, shall execute this sentence, with the utmost rigour; viz. that, if within ten days, to be counted from the day on which this our admonition is signified to him, he does not in express terms anathematize his wicked doctrine, your Holiness shall immediately provide for that see, and he shall know that he is excommunicated." Epist. ad Cyrillum, 1 part. Conc. Ephes. cap. 15.

The Bishops of the General Council of Ephesus; in 431,

thought it their duty to comply with the injunction of this letter of Pope Celestine. They pronounce the sentence of the deposition of Nestorius in these words: "Compelled by the sacred canons, and by the epistle of our most holy father and fellow minister, Celestine, Bishop of the Church of Rome, bathed in tears, we proceed to pronounce this doleful sentence against him." Act 1, Conc. Ephes.

In the second action, or session, the Pope's Legate spoke in these terms:—"We give thanks to this holy and venerable Synod, that after the letters of our holy and blessed Pope had been read to you, you expressed your joyful feelings to your holy Head, by your acclamations. For you are not ignorant, that the blessed Apostle Peter is the head of all the faithful, even of the Apostles." In this address to the fathers of the council, the Bishop of Rome is called their head.

The same Legate spoke more explicitly on this subject in the third action. "There is no doubt, indeed it is known to all ages, that the most holy and blessed Peter, prince and head of the Apostles, pillar of the faith, and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and that the power of binding and loosing was given to him; who, to this time, and at all times, lives and exercises judgment in his successors. Hence our holy and most blessed Pope Celestine, Bishop, who is the successor in order, and holds the place of Peter, has sent us to this synod, to supply his presence."

Juvenal, Patriarch of Jerusalem, spoke thus in the fourth action:—"It was the duty of John, the most reverend Bishop of Antioch, considering this holy and great, and general Synod, to come without delay, and clear himself of those things, which are laid to his charge, before the Apostolick See of Rome, which is with us here; and to shew obedience, and to do honour to the Apostolical, Holy, Roman Church of God, by which the Church of Antioch must be directed and judged, as custom, derived from the apostolick rule and tradition, particularly

requires." 'This is the language of the Patriarch of Jerusalem, proclaiming, before a general council, held in the East, the superior judicial authority of the Bishop of Rome over the Patriarch of Antioch.

In the General Council of Chalcedon, held in the 451, the Legates of Pope Leo pronounced sentence against Dioscorus, Patriarch of Alexandria, in these words.—“ Wherefore the holy and most blessed Pope, Leo, head of the universal church, invested with the dignity of the Apostle Peter, who is named the foundation of the Church, and the rock of the faith, and the keeper of the gate of the kingdom of Heaven, hath by us his legates, with the consent of the holy synod, stripped him (Dioscorus) of his episcopal dignity, and removed him from every sacerdotal function.” Epist. S. Leonis ad Episcopos Galliæ. In this instance, Pope Leo exercised a high act of his primacy, in the General Council of Chalcedon; when, in his name, and by his authority, as head of the universal church and as invested with the dignity of Peter, sentence was pronounced against the second Patriarch of the church, with the consent of the whole synod, acknowledging this right and authority in the Bishop of Rome.

Must there not then be an error in the assertion, that the acts of Councils, the language of Fathers, of Bishops, and even of Popes, contradict the pretensions of the Papacy (to supreme spiritual jurisdiction over every part of the Church of Christ,) and trace its rise, after the division of the empire, which took place about the year 378?

Surely sufficient proof is given, in the authentic testimonies cited above, of the acknowledged exercise of the jurisdiction of the Bishop of Rome over the Bishops and Patriarchs of the East, in many instances, before the period of the division of the empire. Many instances might have been cited of the exercise of the same jurisdiction in the West, but they were not necessary; and it might have been said by some, that the Bishop of Rome acted, in regard to these churches, in his quality of Patriarch of the West.

This supreme jurisdiction, exercised by the Bishops of Rome over so many great churches, in different parts of the world, during the first three centuries, was not derived from the concession of Bishops, much less from the grants of Emperors or Princes; but it was a jurisdiction derived from the authority of the Sacred Scriptures, as St. Augustin, and the African Bishops assembled in council at Milevum, declared; it was a supreme judicial and governing authority, which descended to the Bishops of Rome, in succession from St. Peter; it was that the same authority, which was originally given by Christ to St. Peter, who lives, and exercises judgment in his successors, according to the language Spoken in the Council of Ephesus. The exercises of this supreme authority, by which the true church of Christ is held together, in unity, may be traced through all ages to the present time.

Thus, whilst the Holy Scriptures, and the genuine records of ancient usage and practice supply us with proof of the real authority, and of the legitimate priveleges conferred on the church, and derived from Christ on all particular churches, which are true members of his body; they shew also, that all these particular churches are subordinate to the supreme authority of the *Chair of Peter, and of the principal church, whence the sacerdotal unity took its rise* (St. Cyprian;) and that they are subject to the legitimate successors of St. Peter, the Bishop of Rome, as members to the head of the visible church of Christ on earth.

Some Protestants are so supinely ignorant of History that they imagine that the Protestant Religion as they now hold it, came down from the Apostles, and that the Reformers merely discarded what was bad, and retained what was good in the Catholick Church. But to convince them of their error it is sufficient to record the very Acts of Parliament that created the change of religion in England.

The Act of Parliament by which the ENGLISH SCHISM was created.

25 Henry VIII, Chap.19. An. 1533,* “Whereas the King’s humble and obedient subjects the Clergy of this Realm of England, have, not only acknowledged according to the truth that the Convocations of the same Clergy, is, always hath been and ought to be assembled only by the King’s Writ, but also submitting themselves to the King’s Majesty, have promised *Verbo sacerdotis*, that they will never from thenceforth presume to attempt, allege, claim or put in ure or enact, promulgate or execute any new Canons, Constitutions or Ordinance Provincial, or other, or by whatsoever name they shall be called, in the convocation, unless the King’s most Royal Assent and License may to them be had, to make, promulgate and execute the same; and that his Majesty do give the most Royal Assent and Authority in that behalf. And where divers Constitutions, Ordinances and Canons Provincial or Synodical, which heretofore have been enacted, and be thought not only to be much prejudicial to the King’s Prerogative Royal and repugnant to the laws and Statutes of this Realm, but also overmuch onerous to his Highness and his Subjects; the said Clergy hath most humbly besought the King’s Highness, that the said Constitutions and Canons may be committed to the examination and judgment of his Highness and of two and thirty persons of the King’s Subjects, whereof sixteen to be of the upper and nether House of the Parliament of the Temporality, and the sixteen to be of the Clergy of this Realm; and all the said two and thirty persons to be chosen and appointed by the King’s Majesty; and that such of the said Constitutions and Canons as shall be thought and determined by the said two and thirty persons, or the more part of them, worthy to be abrogated and annulled, shall be abolete, and made of no value accordingly; and such other of the same Constitutions and

* Which reads, *The 25th year of the reign of Henry VIII.*

Canons, as by the said two and thirty, or the more part of them, shall be approved to stand with the Laws of God, and consonant to the Laws of this Realm, shall stand in their full strength and power, the King's most Royal Assent first had and obtained to the same; Be it therefore enacted by Authority of this house of Parliament according to the said submission and Petition of the said Clergy, that they ne any of them from henceforth shall presume to attempt, allege, claim or put in ure any Constitutions or Ordinances Provinical or Synodical, or any other Canons; nor shall enact, promulgate or execute any such Canons, Constitutions, or Ordinances Provincial; by whatsoever name or names they may be called, in their Conventions in time coming (which always shall be assembled by authority of the King's Writ) unless the same Clergy may have the King's most Royal Assent and Licence to make, promulgate and execute such Canons, Constitutions or Ordinances Provincial or synodical upon pain of every one of said Clergy doing contrary to this Act and being thereof convict, to suffer Imprisonment, and make Fine at the King's Will.

"And forasmuch as such Canons, Constitutions, and Ordinances as heretofore have been made by the Clergy of this Realm cannot now at the Session of this present Parliament, by reason of shortness of time, be viewed, examined and determined by the King's Highness, and thirty-two persons to be chosen and appointed according to the Petition of the said Clergy in Form above rehearsed: Be it therefore enacted by the Authority aforesaid, that the King's Highness shall have power and authority to nominate and assign at his pleasure, the said two and thirty persons of his Subjects, whereof sixteen to be of said Clergy, and sixteen of the Temporalty of the Upper and Nether House of the Parliament; and if any of the said two and thirty persons so chosen shall happen to die before their full determination, then his Highness to nominate other from time to time of the said two Houses of Parlia-

ment to supply the number of the said two and thirty; and that the same two and thirty, by his Highness so to be named, shall have power and authority to view, search and examine the said Canons, Constitutions, and Ordinances Provincial or Synodical heretofore made, and such of them as the King's Highness, and the said two and thirty, or the more part of them, shall deem and adjudge worthy to be continued, kept and obeyed, shall be from thenceforth kept, obeyed and executed within this Realm, so that the King's most Royal Assent under his Great Seal be first had to the same; and the residue of the said Canons, Constitutions and Ordinances Provincial, which the King's Highness and the said two and thirty persons or the more part of them, shall not approve or deem and judge worthy to be abolite, abrogate and made frustrate, shall from thenceforth be void and of none effect, and never be put in execution within this Realm. Provided alway, That no Canons, Constitutions or Ordinances shall be made or put in execution within this Realm by the authority of the Convocation of the Clergy which shall be contrariant or repugnant to the King's Prerogative Royal, or the Customs, Laws, or Statutes of this Realm; any thing contained in this Act to the contrary hereof notwithstanding.

“And be it further enacted by authority aforesaid, That from the Feast of Easter which shall be in the year of our Lord God, 1534, no manner of appeals, shall be had, provoked or made out of this Realm or out of any of the King's Dominions, to the Bishop of Rome nor to the See of Rome, in any causes or matters happening to be in Convention, and having their commencement and beginning in any of the Courts within this Realm, or within any the King's Dominions, what nature, condition or quality soever they be of; but that all manner of Appeals, what nature or condition soever they be of, or what Cause or Matter soever they concern shall be made or had by the parties grieved, or having cause of Appeal, after such manner, form and condition as is limited

for Appeals to be had and prosecuted within this Realm in causes of Matrimony, Tythes, Oblations and Obventions, by a Statute thereof made and established sithen the beginning of this present Parliament, and according to the form and effect of the said Estatute ; any Usage, Custom, Prescription or any thing or things to the contrary hereof notwithstanding.

“And for lack of justice at or in any of the Courts of the Archbishops of this Realm or in any the King’s Dominions, it shall be lawful to the Parties grieved to Appeal to the King’s Majesty in the King’s Court of Chancery ; and that upon every such Appeal, a Commission shall be directed under the Great Seal to such persons as shall be named by the King’s Highness, his Heirs or Successors, like as in case of Appeal from the Admiral’s Court, to hear and definitely determine such Appeals, and the causes concerning the same. Which Commissioners, so by the King’s Highness, his Heirs or successors to be named or appointed, shall have full power and authority to hear and definitely determine every such appeal with the causes and all their circumstances concerning the same ; and that such judgment and sentence as the said Commissioners shall make and decree, in and upon any such Appeal, shall be good and effectual, and also definitive ; and no further Appeals to be had or made from the said Commissioners for the same.

“And if any person or persons at any time after the said Feast of Easter, provoke or sue any manner of Appeals what nature or condition soever they be of, to the said Bishop of *Rome*, or to the See of *Rome*, or do procure or execute any manner of Process from the See of *Rome*, or by authority thereof, to the derogation, or let of the due execution of this Act, or contrary to the same, that then every such person or persons so doing, their aiders, counsellors and abettors shall incur and run into the dangers, pains and penalties contained and limited in the Act of Provision and *Præmunire* made 16th year of *Richard II.* against such as sue to the Court of

Rome against the King's Crown and Prerogative Royal."

To form an accurate conception of that Statute we must recollect that all England was from the beginning Catholick, in communion with the See of Rome, and obedient to the Pope; and would perhaps so continue until the end of time, had it not been for one melancholy event, which event is this. King *Hen. VIII.* was for many years married to Catherine, a Spanish princess; whom he divorced without the imputation of any crime whatsoever for the purpose of marrying a young dame called *Anne Boleyn*; for which he was *excommunicated*, 23d March 1533, by the Pope *Clement VII.* Every good Shepherd does as the Pope acted, reprove, entreat, and rebuke in all patience and doctrine; afterwards he draws the Spiritual Sword against the obstinate sinners. Whilst the subjects are reprimanded and then corrected for their enormities, will Crowned Heads have licence to act as they please? Alas, Henry's passions went ahead; his fury knew no bounds: he got the statute just recited passed to cut off all intercourse with the Supreme Pontiff; involving the Kingdom in the eddy of *Schism.* O God, what will become of the millions of souls detached by the lust and caprice of the bloody tyrant from the Holy Church? It is certainly written, He that hears not the Church, let him to be thee as the heathen and the publican.

As several writers seem to be puzzled with regard to the import of the Acts called *Præmunire facias* that had been often decreed and brought into operation in that and in the following reign, I insert a description of it from *Sir Edw. Coke*, 1 *Inst.* 129. "From conviction," says he, "The defendant shall be out of the King's protection; and his lands tenements, goods and chattels be forfeited to King the and his body shall remain in prison during the King's pleasure. The man thus attainted may be slain by another with impunity." Thus was the English Church severed not willingly but with pains and penalties; not by an Apostle or Saint, but by a tyrant and libertine, from the Fold of Christ.

25 *Henry VIII. Chap. 21*, decrees additional penalties against all manner of correspondence with Rome ; and in the 19th *Section* speaks thus. “ Provided always, that this Act, nor any thing or things therein contained, shall be hereafter interpreted or expounded that your Grace, your Nobles, and Subjects intend by the same to decline or vary from the Congregation of Christ’s Church in any things concerning the very Articles of the *Catholick faith* of Christendom, or in any things declared by holy Scripture and the Word of God necessary for you and their Salvation , but only to make an Ordinance by Policies necessary and convenient to *repress vice* and for good conservation of this Realm in peace, unity and tranquility, from *ravin* and *spoil*, insuing much the ancient customs of this Realm in that behalf; and minding to seek for any relief, succours or remedies for any worldly things and human Laws, in the cause of necessity, but within this Realm at the hands of your Highness, your Heirs and Successors, Kings of this Realm which have and ought to have an Imperial power and authority in the same, and not be obliged in any worldly causes to any other Superior.”

This Act of itself, and apart from his celebrated Book in defence of the seven Sacraments against Luther or from his famous Law of Six Articles of which I shall treat hereafter, should be proof enough that Harry and his Parliament were Catholics, and bent upon preserving the Catholic faith of Christendom; and that they merely aimed at conserving the Realm in peace, unity and tranquility from ravin and spoil. To repress vice and conserve the Realm was but a hypocritical pretence, the real object was as we shall by and by see, the spoil of the Convents and Monasteries. However had they foreseen the consequences—foreseen that the total destruction of the Catholic faith in England was to be the immediate consequence, it is probable that they would never attempt to separate the English from the Church of Christ; and that there would have been no Reformation from that day to this.

Further, this act proves that the change of religion originated not from any fault or error discovered by them in the old religion or church, but from the lust of a tyrant King and his quarrel with the Pope. Alas! how many millions of souls have been hurled by him from the Ark of Salvation upon the gulf or perdition. He that hears not the Church let him be to thee as the heathen and the publican. There is neither remission of sins nor salvation outside the Ark—outside the Holy Catholick Church. The blind leading the blind will they not both fall into the pit? Henry and his base servile Parliament to “repress vice and conserve the Realm from ravine and spoil”!! A short time has shown that he was the wolf undertaking to guard the sheep and lambs.

Two other Acts were passed the same year—the one entitled *An Act for the non-payment of First Fruits to the Bishop of Rome*; and the other, *The Act concerning Peter Pence and Dispensations*. The two Acts were, there is no doubt, thrown out as a bait to Englishmen but the unfortunate people were doomed to see that Henry excelled, when he made himself Head of the Church, in plunder, spoil, and exaction.

THE KING'S GRACE TO BE SUPREME HEAD OF THE CHURCH.

26 *Henry VIII. Chap. 1, An. 1534.** “Albeit the King's Majesty justly and rightfully is and ought to be the Supreme Head of the Church of England, and so is recognised by the Clergy of this Realm in their Convocations, yet nevertheless for corroboration and confirmation thereof, and for increase of Virtue in Christ's Religion within the Realm of England, and to repress and extirp all errors, heresies and other enormities and abuses heretofore used in the same: Be it enacted by the authority of this present Parliament, that the King our Sove-

* *These several Acts of Parliament are copied from the ENGLISH STATUTES, which are found in COL. A. W. HYDE's library, in Burlington, Vermont.*

reign Lord, his Heirs and successors, Kings of this Realm, shall be taken, accepted and reputed the only Supreme Head in earth of the Church of England, called *Anglicana Ecclesia*, and shall have and enjoy, annexed and united to the Imperial Crown of this Realm, as well the Title and style thereof, as all Honours, Dignities, Preeminences, Jurisdictions, privileges, authorities, immunities, profits, and commodities to the said Dignity of Supreme Head of the same Church belonging and appertaining ; and that our said Sovereign Lord, his Heirs, and Successors, Kings of this Realm, shall have full power and authority from time to time to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, offences, contempts and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction ought, or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained or amended, most to the pleasure of Almighty God, the increase of virtue in Christ's Religion, and for the conservation of peace, unity and tranquility of this Realm ; any usage, custom, foreign Laws, foreign authority, prescription, or any other thing or things to the contrary hereof notwithstanding."

This Act that makes the King Head of the Church of England, I quote, not from this or that author ; but from the very Statute Book. The Headship now bestowed by the authority of that wretched Parliament pretends not as a basis, any Evangelists or Apostles, or any Sacred authority whatever ; it being merely said that " it was recognised by the Clergy of the Realm in their convocations." If the Clergy had recognised him as Supreme Head of the English Church, they did so, if we are to give credit to *Lord Herbert's Life of Hen. viii. p. 273*, with "great reluctance." What else could they do, whilst the tyrant brandished the *Præmunire* over their heads ? If the King made himself Supreme Head of the Church of England took good care that it should not be an empty title : for he got passed an Act the very same year entitled :

Chap. 3. The Bill for giving the First Fruits, with the yearly Pensions to the King.

“ Forasmuch as it is and of every duty ought to be, the natural inclination of all good people, like most faithful, loving, and obedient subjects sincerely and willingly to desire to provide; not only for the Public Weal of their native country, but also for the supportation, maintenance and defence of the Royal Estate of their most dread, benign, and gracious Sovereign Lord, upon whom, and in whom dependeth all their joy, and wealth, in whom also is united and knit so princely a heart and courage mixed with mercy, wisdom and justice, and also natural affection joined to the same, as by the great, inestimable and benevolent arguments thereof, being most bountifully, largely, and many times, shewed, ministered and approved towards his loving and obedient Subjects, hath well appeared, which requireth a like correspondence of gratitude to be considered, according to their most bounden duties ; Wherefore his said humble and obedient Subjects, as well the Lords Spiritual and Temporal, as the Commons in his present Parliament assembled, calling to their remembrance not only the manifold and innumerable benefits daily administered by his Highness to them all, and to the residue of all other his subjects of this Realm do therefore desire and most humbly pray, that for the more surety of continuance and augmentation of his Highness Royal Estate, being not only now recognised the only Supreme Head in Earth, next, and immediately under God, of the Church of England, but also their most assured and undoubted natural Sovereign liege Lord and King . . . Be it therefore ordained and enacted.

“ That the King’s Highness, his Heirs and successors, Kings of this Realm, shall have and enjoy from time to time to endure for ever, of every such person or persons which at any time after the first of January next coming shall be nominated, elected, prefected, presented, or collated, to have any Arch-

bishoprick, Bishoprick, Abbacy, Monastery, College, Hospital, Prebend, Benefice, office, or Promotion spiritual within this Realm, of what name, nature, or quality soever they be, or to whose foundation, patronage or gifts soever they belong, the First Fruits, Revenues, and profits for one year of every such Archbishoprick, Bishoprick, &c. And that every person or persons nominated or elected to the said Archbishoprick, Bishopricks, &c. before any actual or real prosession or meddling with the profits of any such Archbishoprick, Bishoprick, &c. shall satisfy, content and pay or compound or agree to pay to the King's use, at reasonable days, upon good Sureties, the First Fruits and Profits for one year."

The *3d Section* of the Act appoints Commissioners to search for the value of Benefices throughout the Realm, and to compound for the First Fruits; the *4th* points out the mode of giving Certificates for the payment of the First Fruits; the *5th* decrees the forfeiture of double the value of the First Fruits as a penalty against any man who would enter upon his Spiritual benefice before composition; the *6th* provides that all First Fruits payable to other persons shall cease, and be paid to the King; the *8th* exempts removeable priors from the payment of the First Fruits; the *9th* gives, besides the First Fruits, to the King the tenth or tythe of all the benefices Spiritual and Temporal within the Realm; and provides that the said tenth or annual rent be yearly paid to the King, his Heirs, and Successors, for ever.

From such tyrannical Acts coming in rapid succession we easily conceive what was the terror, horror, and indignation of all persons, not partakers in the spoil; and that there was all manner of abuse justly heaped upon the tyrant—Hence an Act was passed the same year which is entitled:

Chap. 13. An Act whereby Offences be made High Treason, and taking away all sanctuaries for all manner of High Treasons.

After the preamble the Act says : “ Be it therefore enacted . . . that if any person or persons do maliciously wish, will, or desire, by words or writing, or by craft imagine, invent, practise or attempt any bodily harm to be done or committed to the King’s most Royal Person, the Queen or their Heirs apparent, or to deprive them or any of them of their dignity, title or name of their Estates, or slanderously and maliciously publish, and pronounce by express writing or words, that the King our Sovereign Lord should be *heretick, schismatick, tyrant, infidel*, or usurper of the Crown, &c.” That then every such person or persons so offending in any of the premises ; their aiders, counsellors, consenters, and abettors being thereof lawfully convict according to the laws and customs of this Realm, shall be adjudged *traitors*, and shall suffer the penalty of death and other penalties as is limited in cases of High Treason.”

Remark that the internal acts of the mind—“ to wish, will, desire or imagine” that they would or could at any future time be released from his iron yoke was made High Treason ; and so was to call him by word, or in writing a *heretick, schismatick, Infidel, or Usurper*, made High Treason punishable with death. None but a bloody tyrant would attempt to take cognizance of the internal thoughts of the mind, or punish people with death for calling him *heretick, schismatick or Infidel*. Can any man after this imagine that the Separation from Rome, the Headship of Harry, or his plunderings, were the free will actions of the Clergy or the Laity of England ?

By 27 *Henry VIII. Cap. 20, an. 1535*, “ The King being Supreme Head under God, of the Church of England, willing the spiritual rights and duties of that Church to be pre-

served, contained and maintained, hath ordained and enacted by the authority of this present Parliament that all his Subjects in *England, Ireland, Wales, and Calais*, shall yield and pay their tythes, offerings and other duties of Holy Church." The Act then goes on to point out the penalties to be inflicted on the defaulters. Now we come to the spoliation of the Religious houses. An Act was passed in that year entitled :

Chap, 23. All Monasteries given to the King, which have not lands above two hundred pounds by the year.

"Forasmuch as manifest synne, vicious, carnal and abominable living is dayly used and committed commonly in such little and small Abbies, Priories and other Religious houses of Monks, Canons, and Nuns, where the congregation of such Religious persons is under the number of twelve persons, whereby the Governors of such religious houses and Convents spoyle destroy, consume and utterly waste, as well their Churches, Monasteries, Priories farms, granges, tenements as the ornaments of their Churches, and thir goods and Chattels to the high displeasure of Almighty God, slander of good religion, and to the great infamy of the King, s Highness and the Realm, if redress should not be had thereof. And albeit that many continual visitations hath been heretofore had, by the space of two hundred years, and more for an honest and charitable reformation of such unthrifty, carnal and abominable living, yet nevertheless little or none amendment is hitherto had, but their vicious living shamelessly increaseth and augmenteth and by a cursed custom so rooted and infected, that a great multitude of the Religious persons in such houses do rather choose to rove abroad in apostacy than to conform themselves to the observation of good religion; so that without such houses be utterly suppressed and the religious persons therein committed to great and honourable Monasteries of religion in this Realm, where they may be compelled to live religiously for the reformation of their lives, the same else

be no redress nor reformation in that behalf. In consideration whereof, the King's most Royal Majesty, being supreme Head of the Church of *England*, and considering also that diverse and great solemn Monasteries of this Realm, wherein (Thanks be to God) religion is right well kept and observed be destitute of their full compliment of Religious persons, hath by the same authority of this present Parliament finally resolved that his Majesty, his Heirs, and successors shall have and enjoy for ever, all and singular such Monasteries, Priories, and other Religious House of Monks, Canons and Nuns, what order or name soever they be of, which have not in lands, tenements, rents, or tythes, above the clear yearly value of two hundred pounds."

What glaring hypocrisy, and open contempt of every Law human and Divine is presented to our view in that Statute! "Manifest sin, vicious and carnal living practised in all the minor Houses throughout the Kingdom; they wasted their lands and tenements and Church ornaments, to the offence of God and man." Therefore let their inmates be hurled into the Great Monasteries, where, thanks be to God, religion was pure, well kept and preserved; and let the King, and his Successors, forever, have and enjoy their property. Why not let the Great Monasteries take that property as they were incumbered with the culprits?

There was no heresy or false doctrine imputed to them, but merely "manifest synne, and vicious and carnal living."

Supposing for arguments sake, that they were manifest sinners and vicious livers, is the property of all such sinners to be forfeited to the Crown? If the property of all manifest sinners and carnal livers be not to be forfeited why seize, without hearing them in their own defence, upon the property of Religious persons, and hurl them pennyless into other Houses that might have no room or means to receive them? When Harry deputed Commissioners to investigate and report the manner of living in the fated Houses, they knowing that his

object was plunder, reported what would please him. "That vicious living increaseth and augmenteth and that by a cursed and deep rooted custom a great many religious persons in the small houses roved abroad and apostatized, rather than conform to their religious Observances."

All Religious Houses in the Kingdom that had not an income of £200, and in which the inmates amounted not to twelve, were vicious and worthy to be suppressed; but all Houses above that income and number of persons ever free from the infection; £200, and twelve Persons was the standard to distinguish the virtuous from the vicious Monasteries.

31 Henry VIII, Chap. 9, An. 1539. An Act authorizing the King's Highness to make Bishops by his Letters, Patent.

Whereas the King's Highness had ere now made himself Head of the Church, and as the Statute just recited contains not one word more than the two lines that are given, it is to be presumed that he made Bishops by his Letters Patent just as unceremoniously as he created the civil and military officers, by a single act of his will. "Let such an one be our Bishop," and he was, to all intents and purposes, and without any manner of consecration, or religious ceremonies, a bishop. And whereas the Protestant law established Church of England inherits Old Harry's Headship and Prelacy, but no other; and whereas Harry and his Prelates, his aiders and abettors were excommunicated, as already observed, by the Pope, upon what principle can the modern Protestant Clergy, at home or abroad, claim any connection with the Apostles, or with the Church of Christ? Their consecrations and ordinations are but profane and sacrilegious imitation of Christian rites, like the monkey's mimickery of human actions.

31 *Henry VIII, Chap. 13, An. 1539. An Act for the dissolution of Monasteries and Abbies.*

By this Act were all the lands and houses and other properties of all sorts that appertained to the aforesaid suppressed Religious Houses confirmed to the King and his successors. The *3d Section* of the Statute runs thus. "And it is further enacted by the authority aforesaid, That not only all the late Monasteries, Abbacies, Priories, Nunneries, Colleges, Hospitals, Houses of Friars, but all other Religious Houses, &c. with all their properties and possessions, shall be deemed and adjudged by the authority of this present Parliament, in the very actual and real seisin and possession of the King our Sovereign, his Heirs and Successors for ever."

Notwithstanding the testimony borne four years before to the integrity and purity of the great monasteries, this act sweeps them all as well as the small ones, away, and gives their property to the King and his successors forever. *Baker, p. 410.* relates "that 645 Monasteries, 90 Colleges, 110 Hospitals, and 2374 Chantries and free Chapels were plundered and confiscated. The Members of both Houses of Parliament knew full well, when they passed these Acts, that the tyrant himself could not use all that plunder; that he would and should share it with them. Indeed the English and Irish and Scotch Aristocracy riot to this day on the estates and foundations that had been made by the piety of Antiquity for the orphans and widows; for the sick and the aged and for the Religious. Previous to Old Harry's days the rich men believing in the merit of good works, fed, clothed, and housed, the indigent poor; but subsequent to him the infidels clear away the poor from their estates and cover them with sheep or oxen. Then the Christians had charity that loveth not her own but the things that belong to Christ. Now the accursed infidels love self and mammon, having banished the love of man and God from their nasty soul.

When the people saw a mere layman assume the Headship in the Church of England ; when they saw hundreds put to death for not recognizing that Headship ; when they saw Protestants and Catholicks alike cut off—these for impugning the Catholick doctrine, and those for denying the King's Headship ; when they saw all these things, it was impossible that they could retain any thing like unity of faith ; it was impossible that there would not spring up sects and religious conflicts ; that each man should not claim a right as the King did, to think for himself. To this, and to no other cause or motive must we trace the origin of the two following Statutes.

31 *Henry VIII, Chap. 14, an. 1539. An Act for abolishing of Diversity of Opinions in certain Articles concerning Christian Religion.*

Behold the famous Law of SIX ARTICLES by which all the oppugners of Transubstantiation ; Communion in one kind, Celibacy of the Clergy ; Vows of Chasity ; Private Mass ; and Auricular Confession, were declared hereticks. "The denial of the first Article, that is, the Real Presence, subjected the offender to death, by fire, and to the same forfeitures as in cases of Treason." *Hume c. 31.* "To preach openly against the last five Articles was punished with death, without the benefit of Clergy ; but to declare or publish an opinion against them in any manner whatever was attended with forfeiture of goods and chattels for life and of spiritual promotion, together with imprisonment at the King's pleasure for the first offence ; and for the second, to the punishment of death as a felon without the privilege of sanctuary :'" *Hale, Pleas of the Crown. p. 402.*

34 and 35 *Henry VIII, Chap. 1, an. 1542—3.* "Resourse must be had to the *Catholick and Apostolick Church* for the Decision of controversies ; and therefore all Books of

the Old and New Testament in *English*, being of *Tindal's* false translation or comprising any matter of Christian Religion, Articles of the faith, or holy Scripture, contrary to the doctrine set forth sithence *Anno Dom.* 1540, or to be set forth by the Kings shall be abolished. No Printer or Bookseller shall utter any of the aforesaid Books. No person shall play an enterlude, sing or rhyme contrary to the said doctrine. No person shall retain any English Books or writing concerning Matters against the holy and *blessed sacrament* of the altar or for the maintenance of Anabaptists, or other books, abolished by the King's Proclamation. There shall be no Annotations, or Preambles in Bibles or New Testaments in *English*. The Bible shall not be read in *English* in any Church. No women or artificers, prentices, journeymen, servingmen of the degree of Yeomen or under, husbandmen, nor labourers, shall read the New Testament in *English*. Nothing shall be taught or maintained contrary to the King's instructions. And if any Spiritual Person preach, teach, or maintain any thing contrary to the King's instructions or determinations, made, or to be made, and shall be thereof convict, he shall for his first offence recant, for his second objure and bare a faggot, and for his third, shall be adjudged an heretick, and be burned and lose all his goods and chattels."

With the two decrees just given before his eyes, can any man imagine that Henry VIII, was not a Catholick, desirous for the preservation of Catholick Faith of Christendom; for the maintenance of the Real Presence; Communion in one kind; Clerical Celibacy; Vows of Chastity Private Mass; and Auricular Confession? Indeed by tracing back the Statute Book, or the Annals and History of the Country, for the thousand years previous to the period in question 1542, not a vestige of any Religious Society is met with besides the Roman Catholick Church with her altars, masses, Confession, Orders, Convents, Priests, Nuns and Friars. The fact is also attested by the sacred ruins that are seen in all parts of Ireland, England and Scotland: to say nothing of the Catholick

names yet retained for places, towns and streets—such as, *Pater Noster Row*, *Black Friars Bridge*; or that are found in the Dictionaries, such as, *Candlemas*, *Michaelmas*, *Christmas*, *Ash-Wednesday*—that is, the 2d day of February is called *Candlemas*—the day on which the Mass of the Holy Candles is celebrated; the 29th September is called *Michaelmas*—the day on which the Mass of Michael the Archangel is said; *Christmas*—The Mass of Jesus Christ; *Ash Wednesday*, the wednesday when the Ashes are blessed.

“And if any spiritual person preach, teach or maintain any thing contrary to the King’s instructions, or determinations, made, or to be made, and shall be thereof convict, he shall for his first offence recant, for his second abjure, and bear the faggot, and for his third, shall be adjudged an heretick, and be burned, and lose all his goods and chattels.”

“For the second offence only to bear the faggot, and for the third to be burned.” So that Harry observed gradations in the crime and also in the punishment. To bear the faggot must be a preparatory step to the burning; perhaps by “bearing the faggot” he meant, that if any Spiritual person would once preach or teach against Old Harry’s instructions or definitions already made, or to be at any future time made, he should carry upon his shoulder the faggot as an emblem of his inevitable fate, if he persist.

Death put an end to Harry’s legislation on religious matters in the year 1547. It is evident from his laws, first that all England was Catholick until the year 1534; secondly, that though he shook off the Pope and plundered the religious foundations, he continued until his death to preserve the Catholick Faith of Christendom. Whilst he pursued with prisons, fines, and gibbets the gainsayers of his spiritual Headship, he hunted with fire and confiscation the hereticks—the persons that opposed by word or writing any one Catholick tenet. A Catholick and a heretick would be executed side by side: the one on the gallows, the other on the pile; the one for denying the King’s Supremacy, the other for broaching errors against the

Catholick faith. It may appear singular that such a deadly foe to the Pope and to convents would continue his strenuous exertions for preserving the Catholick faith. Such is the frailty of our common nature. Do we not see persons of every rank and station pursue from end to end of their life a path directly opposite to the law of God and the dictates of their conscience? The drunkard perseveres though he is fully convinced that he runs the race to ruin and perdition: so does the libertine, the gambler, the thief and the robber. If the passions be once let loose from the heavenly restraint, man cannot without great efforts and graces from above, return, like the prodigal Son, or Mary Magdalen, to the bosom of our Heavenly Father.

Providence permits the hypocrite to rule for the sins of the people. Harry's lust and hypocrisy has scourged and continues to scourge the English nation: he detached it from the Fold of Christ and plunged it into the eddy of schism; by shaking off the Supreme Pastor, and levelling the fences he has let in the wolves under the sheep's clothing—fanaticks with Fathers, and Scriptures in their mouth, to murder, disperse, and destroy; so that the country is at last rendered the mangled pray of Bank-men, Usurers, Fund-holders; so bewildered amongst Sects, that no body knows what doctrine he is to believe or preacher is to be followed. As the amputated member withers and decays and becomes the food of maggots, so the schismatical Church of England becomes soon the prey of religious conflicts and divisions. No such things as Protestant Church, Presbyterians, Calvinists, Methodists, Quakers, Congregationalists were hitherto known or heard of, but we will see in the following reign the Established Church coming into existence and soon after the deluge of fanaticks rush in.

On the demise of Henry VIII, his son called *Edward VI.* ascends the throne, and though but nine years of age, he becomes *Head* of the English Church; He continues during his reign

of six years under the Protectorship of his uncle the *Duke of Somerset*, a villain who was loaded during the last reign with the Church plunder, and who now under the auspices of his little pupil and nephew gives full scope to his rapacity: *Somerset House* in the Strand, London, which he erected from the materials of several churches and Monasteries, is a standing monument of his sacrilege. But, as if pursued by the wrath of God, he lost his head on the block by virtue of a warrant signed by that very nephew. Now Henry's Church crumbles into pieces; his premunire, his pains and prisons and fagots against hereticks; his Law of six Articles; and all his laws for the preservation of the Catholick faith of Christendom, are repealed by the Church plunderers: for by the

1 *Edward VI*, it was decreed, "that all persons maintaining the Pope's Supremacy; or denying that of the King shall forfeit for the first offense all their goods and chattels, and suffer imprisonment at the King's pleasure; for the second the profits of their lands and promotions and be imprisoned for life; and for the third be deemed guilty of treason; the penalties of which are also incurred by writing or printing any thing against this statute."

Although by thus securing the spiritual Supremacy of the little boy, the Church plunder might be looked upon as sufficiently fensed in, yet there was danger, as long as a vestige of the Catholick religion remained in the country that the people who were yet Catholicks would some time or other insist on restoring the plunder for the original purposes—for building and repairing the churches; for the sustenance of the Clergy and of the poor. Therefore the Catholick Church with its Mass, Rites and Ceremonies was to be totally abolished; and a novel religion and a new Prayer Book, possessing no pretensions to antiquity, and therefore no claims to the confiscated property, was to be created.

The Act of Parliament by which the Church of England was created.

2 and 3 *Edward VI*, Chap. 1, “WHEREAS, of long time, there hath been had in this realm of *England*, and in *Wales*, divers Forms of Common Prayer, commonly called the Service of the Church, that is to say, the use of *Sarum*, of *York*, of *Bangor*, and of *Lincoln*; and besides the same, now of late much more divers and sundry forms and fashions have been used in the cathedral and parish churches of *England* and *Wales*, as well concerning the Mattens or Morning Prayer and the Evensong, as also concerning the Holy Communion, commonly called Mass, with divers and sundry rites and ceremonies concerning the same, and in the administration of other Sacraments of the Church: And as the doers and executors of the said rites and ceremonies, in other form than of late years they have been used, were pleased therewith. So other not using the same rites and ceremonies were thereby greatly offended: And Albeit the King’s Majesty, with the advice of his most entirely beloved uncle, the Lord Protector, and other of his Highness Council, hath heretofore divers times assayed to stay innovations or new rights concerning the premisses; yet the same hath not had such good success as his Highness required in that behalf; whereupon his Highness, by the most prudent advice aforesaid, being pleased to bear with the frailty and weakness of his subjects in that behalf, of his great clemency hath not been only content to abstain from punishment of those that have offended in that behalf, for that his Highness taketh that they did it of a good zeal; but also to the intent a uniform quiet and godly order should be had concerning the premisses, hath appointed the Archbishop of *Canterbury*, and certain of the most learned and discreet bishops, and other learned men of this realm, to consider and ponder the premisses; and thereupon [having as well an eye and respect to the most sincere and pure Christian religion taught by

the Scripture, as the usages in the primitive Church, should draw and make one convenient and meet Order, Rite, and Fashion of Common and open Prayer and Administration of the Sacraments, to be had and used in his Majesty's realm of *England* and in *Wales*; the which at this time, *by the aid of the Holy Ghost*, with one uniform agreement is of them concluded, set forth and delivered to his Highness, to his great comfort and quietness of mind, in a book intituled, *The Book of the Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, after the Use of the Church of England*.

Wherefore the Lords Spiritual and Temporal, and the Commons, in this present Parliament assembled, considering as well the most godly travel of the King's Highness, of the Lord Protector, and of other his Highness Council, in gathering and collecting the said Archbishop, Bishops, and learned men together, as the godly Prayers, Orders, Rites, and Ceremonies in the said book mentioned, and the considerations of altering those things which he altered, and retaining those things which he retained in the said book, but also the honour of God and great quietness, which, by the grace of God, shall ensue upon the one and uniform Rite and Order in such Common Prayer and Rites and external Ceremonies to be used throughout *England* and in *Wales*, at *Calice*, and the Marches of the same, do give to his Highness most hearty and lowly thanks for the same. And humbly prayen that it may be ordained and enacted by His Majesty, with the assent of the Lords and Commons in this present Parliament assembled, and by the authority of the same, that all and singular person and persons that have offended concerning the premisses, other than such person and persons as now be and remain in the Tower of *London*, or in the Fleet, may be pardoned thereof; and that all and singular ministers in any Cathedral or Parish Church, or other place within this realm of *England*, *Wales*, *Calice*, and the Marches of the same, or other the King's dominions, shall, from and after the Feast of *Pentecost* next com-

ing, be bounden to say and use the Mattens, Evensong, Celebration of the Lord's Supper, commonly called the Mass, and Administration of each of the Sacraments, and all their common and open Prayer, in such order and form as is mentioned in the same book, and none other or otherwise. And albeit that the same be so godly and good, that they give Occasion to every honest and conformable man most willingly to embrace them, yet, lest any obstinate person, willingly would disturb so godly order and quiet in this realm should not go unpunished, that it may also be ordained and enacted, by the authority aforesaid.

That if any manner of Parson, Vicar, or other Minister whatsoever, that ought or should sing or say Common Prayer mentioned in the said book, or minister the Sacraments, shall, after the said Feast of *Pentecost* next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places as he should use or minister the same, in such order and form as they be mentioned and set forth in the said book; or shall use, wilfully and obstinately standing in the same, any other Rite, Ceremony, Order, Form, or manner of Mass, openly or privily, or Mattens, Evensong, Administration of the Sacraments, or other Open Prayer than is mentioned and set forth in the said book (Open prayer in and throughout this Act, is meant that Prayer which is for other to come unto or hear, either in common Churches or private Chapels or oratories, commonly called the Service of the Church;) or shall preach, declare, or speak any thing in the derogation or depraving of the said book, or any thing therein contained, or of any part thereof; and shall be thereof lawfully convicted according to the laws of this realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the King's Highness, his Heirs and Successors, for the first offence, the profit of such one of his spiritual benefices or promotions as it shall please the King's Highness to assign or appoint, coming and arising in one whole year next af-

ter his conviction : And also that the same person so convicted shall, for the same offence, suffer imprisonment by the space of six months, without bail or mainprise : And if any such person once convict of any such offence concerning the premisses, shall, after his first conviction, eftsoons offend and be thereof in form aforesaid lawfully convicted, that then the same person shall for his second offence suffer imprisonment by the space of one whole year ; and also shall therefore be deprived *ipso facto* of all his spiritual promotions ; and that it shall be lawful to all patrons, donors, and grantees, of all and singular the same spiritual promotions, to present to the same any other able clerk, in like manner and form as though the party so offending were dead : And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof in form aforesaid lawfully convicted, that then the person so offending and convicted the third time, shall suffer imprisonment during his life. And if the person that shall offend and be convict in form aforesaid concerning any of the premisses, shall not be beneficed nor have any spiritual promotion, that then the same person so offending and convict shall, for the first offence, suffer imprisonment during six months, without bail or mainprise : And if any such person not having any spiritual promotion, after his first conviction, shall eftsoons offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted, that then the same person shall, for his second offence, suffer imprisonment during his life.

And it is ordained and enacted by the authority aforesaid, that if any person or persons whatsoever, after the said Feast of *Pentecost* next coming, shall, in any enterludes, plays, songs, rhimes, or by other open words, declare or speak any thing in the derogation, depraving or despising of the same book or of any thing therein contained, or in any part there-

of; or shall by open fact, deed, or by open threatenings, compel, or cause, or otherwise procure or maintain, any Parson, Vicar, or other Minister in any Cathedral or Parish Church, or in any Chapel or other place, to sing or say any common and open prayer, or to minister any Sacrament otherwise or in any other manner or form than is mentioned in the said book; or that, by any of the said means, shall unlawfully interrupt, or let any Parson, Vicar, or other Ministers, in any Cathedral or Parish Church, Chapel, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in any such manner and form as is mentioned in the said book: That then every person being thereof lawfully convicted in form abovesaid, shall forfeit to the King, our Sovereign Lord, his Heirs and Successors, for the first offence ten pounds. And if any person or persons, being once convicted of any such offence, afterwards offend against any of the premisses, and shall in form aforesaid be thereof lawfully convict, that then the same persons so offending and convict, shall for the second offence, forfeit to the King, our Sovereign Lord, his Heirs and Successors, twenty pounds: And if any person, after he in form aforesaid shall have been twice convict of any offence concerning and of the premises, shall offend the third time, and be thereof in form above said lawfully convict, that then every person so offending and convict shall for his third offence forfeit to our Sovereign Lord the King all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses shall be convict in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction; that then every person so convict, and so not paying the same, shall, for the first offence, instead of the said ten pounds, suffer imprisonment by the space of three months without bail or mainprize. And if any person or persons, that for his second of-

fence concerning the premisses shall be convict in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form as the same ought to be paid within six weeks next after his said second conviction ; that then every person so convicted, and not so paying the same, shall, for the same second offence, in the stead of the said twenty pounds, suffer imprisonment during six months, without bail or mainprise."

Let us now take in review the birth, growth and progress of the Protestant Church, as by Law established. First, *Henry VIII*, whilst he professed, and struggled to uphold the Catholick faith of Christendom, sets aside the Supreme Pontiff, and makes himself the Spiritual Head : second, he plunders and dissolves, now the minor Religious houses, and then all sorts of Convents, Monasteries, Free Schools, and Chapels ; and lastly, his son *Edw. VI*, abolishes totally the Catholick Church and substitutes for the Mass Book and Breviary the novel, unheard of thing, called the Common Prayer Book ; for the Canons and Decrees of antiquity, the 39 Articles ; and instead of the Pope he makes himself the Supreme Pastor of Englishmen. To use the words of the great *William Cobbett* :

"Here we have a faithful account of the *Birth* of this famous Church which simply put it to the priests and the people. *Behold this Church ; take it, or take pecuniary ruin and imprisonment for life.* And in the face of these undeniable facts, is there any one base enough to say that the Catholick Priests were not ousted by force and by acts of Parliament ? The Act provides for the depriving of the party of his benefices and of all his spiritual promotions whatsoever, unless he apostatize from the Catholick Religion ; and it authorizes patrons to appoint Protestant ministers to succeed him, in just the same manner, as if he were dead. Will Sir Robert Peel call this, a *reformed Catholick Church* then ? Will he again

say that the Protestant parsons stand in the prescriptive shoes of the Catholick Priests?" *Legacy to Parsons*, p. 21.

Notwithstanding Edward's fences and guards against corruptions and alterations in the Common Prayer Book, we will, by and by, see it corrupted and totally altered in America by people calling themselves Episcopal, and boasting that their Church owes its birth and nurture to Edward's Church. Had little Edward these American Episcopal within his grasp, his very eyes would glisten with fury; he would soon have them stript naked of their goods and chattels, and loaded with heavy irons.

Now after a life of fifteen years, and a reign of six, the wicked career of the silly boy comes to an end, in 1553; he having bequeathed to his country the four bloody Statutes just recited—the one that repeals whatever laws his father had passed in behalf of the Catholick faith of Christendom, and that secures his own Spiritual Supremacy; the second that creates the Protestant Church, and the Common Prayer Book; the third that destroys Mass Books, Breviaries, Crucifixes, Beads, Images, Agnus Dei, and so forth; and the fourth that confirms the three foregoing Statutes, and adds new and severer penalties against Non-conformists. Poor England, it is no wonder that she had lost the religion of Christ. If Providence had not willed that the seed would remain, there would not now be seen one Catholick in that Country.

The maker of the Protestant Church and Common Prayer Book having been dead and gone, his sister MARY, a zealous Catholick, ascends the throne; who, to the purpose of recalling the strayed sheep into Christ's Fold, repeals by 1 *Mary*, Sess. 2. c. 2. whatever penal Laws had been enacted during the two last reigns, and grants moreover a general toleration of religion. For doing which she is styled by some foul mouthed Protestants, "bloody Mary," "murderer," and so on. However, the simple fact that no one Act is found on the Statute Book during her five years reign to force Protestants into the

Catholick Church; whilst almost every second page of it is crowded with the decrees of the Protestant Rulers to drive Catholicks into the new church, is the best proof that the Protestant Kings, not the Catholick Mary, were the "bloody tyrants," and the "murderers."

There were, it is true, executions during her reign, not for religion, but for treason sake : two rebellions—the one in behalf of *Lady Jane Gray*, and the other called, *Wyat's* rebellion, openly broke out and were crushed in her days. However the executions were, if credit is due to the Protestant historian, *Higgon's*, page 218, but few, comparatively speaking. All impartial historians allow that Mary had a strong sense of religion; she was, of course, pacific and forgetful of injuries. She was exclusively bent upon healing the wound that was inflicted upon religion, restoring the Convents, and reuniting the English Church with the Holy See. This she effected as you see by the following decree.

An Act of Parliament by which England was reunited with the Church of Rome.

1 and 2 *Mary*, Chapter 8. "Whereas since the twentieth year of King Henry the eighth of famous Memory, Father unto your Majesty, our most natural sovereign and gracious Lady and Queen, much false and erroneous doctrine hath been taught, preached and written, partly by divers, the natural born subjects of this Realm, and partly being brought in hither from sundry other foreign Countries, hath been sown and spread abroad within the same : By reason whereof, as well the Spirituality as the Temporality of your Majesty's Highness' Realms and Dominions have swerved from the obedience of the See Apostolick, and declined from the Unity of Christ's Church, and so have continued, until such time as your Majesty being first raised up by God, and set in the seat Royal over us, and then by his Divine and gracious Provi-

dence knit ⁱⁿ marriage with the most noble and virtuous Prince the King our Sovreign Lord, your Husband, the Pope's Holiness and the See Apostolick sent hither unto your Majesties (as unto Persons undefiled, and by God's goodness preserved from the common Infection aforesaid) and to the whole Realm, the most Reverend Father in God, the Lord Cardinal Pole, Legate *de latere*, to call us home again into the right way from whence we have all this long while wandered and strayed abroad; and we after sundry long and grievous plagues and calamities, seeing by the Goodness of God our own errors, have acknowledged the same unto the said most Reverend Father, and by him have been and are the rather at the contemplation of your Majesties, received and embraced unto the Unity and Bosom of Christ's Church, and upon our humble submission and promise made for a Declaration of our Repentance, to repeal and abrogate such Acts and Statutes as had been made in Parliament since the said twentieth year of the said King *Henry* the *Eighth*, against the Supremacy of the See Apostolick, as in our Submission exhibited to the said most Reverend Father in God by your Majesties appeareth: The Tenour whereof ensueth.

"We the Lords Spiritual and Temporal and the Commons, assembled in the present Parliament, representing the whole Body of the Realm of *England* and the Dominions of the same, in the name of ourselves particularly, and also of the said Body universally, in this our supplication directed to your Majesties, with the most humble suit, that it may by your Grace's Intercession and mean be exhibited to the most Reverend Father in God, the Lord Cardinal Pole, Legate; sent specially hither from our most Holy Father Pope *Julian* the Third, and the See Apostolick of *Rome*, to declare ourselves very sorry and repentant of the Schism and Disobedience committed in this Realm and Dominions aforesaid against the See Apostolick, either by making, agreeing, or executing, any

Laws, Ordinances, or Commandments, against the Supremacy of the said See, or otherwise doing, or speaking, that might impugn the same: Offering ourselves and promising by this our Supplication, that for a Token and Knowledge of our said repentance, we be and shall be always ready, under and with the Authorities of your Majesties, to the uttermost of our powers, to do that shall lie in us for the abrogation and repealing of the said Laws and Ordinances, in this present Parliament, as well for ourselves, as for the whole Body we represent: Whereupon we most humbly desire your Majesties, as Personages undefiled in the offence of this Body towards the said See, which nevertheless God by his Providence hath made subject to you, so to set forth this our humble Suit, that we may obtain from the See Apostolick, by the same most Reverend Father, as well particularly and generally, Absolution, Release and Discharge from all danger of such Censures and Sentences, as by the Laws of the Church we be fallen into; and that we may as Children repentant be received into the bosom and Unity of Christ's Church, so as this noble Realm with all the members thereof may in this Unity and perfect Obedience to the See Apostolick, and Popes for the time being serve God and your Majesties, to the furtherance and advancement of his Honour and Glory.

“We are, at the intercession of your Majesties, by the authority of our holy Father Pope *Julian* the Third, and of the See Apostolick, assoiled, discharged and delivered from the Excommunications, Interdictions, and other Censures Ecclesiastical, which hath hanged over our heads, for our said defaults, since the time of the said Schism mentioned in our supplication. It may now like your Majesties, that for the Accomplishment of our Promise made in the same said Supplication, that is to repeal all the laws and Statutes made contrary to the said Supremacy and See Apostolick, during the said Schism, the which is to be understood since the twentieth year of the reign of the said late King Henry the Eighth, and

so the Lord Legate doth accept and recognise the same.⁷⁹

Having made that solemn declaration of repentance for their enormities against the Church of Christ and the Supreme Pontiff; and given an awful promise that they would repeal and render void whatever laws had been previously leveled against the Apostolick See, they, both Houses of Parliament, threw themselves on their knees before His Eminence Cardinal Pole, who in the name, and by the authority of His Holiness *Julian III*, granted them absolution from all their censures and heresies. Now, that they were once more on the paths of their fathers, in the Bosom of the Catholick Church, it might be reasonably expected they would persevere therein until the hour of death, but it turned otherwise: for they soon returned to the vomit. Soon after Mary's death in 1558, the fifth year of her reign, they re-apostatized and declared null and void all the laws which had been passed on behalf of the Catholick faith; taking good care to secure for themselves by Acts of Parliament the whole of the Church plunder that had been already in their hands.

Here it should be remarked that Mary alone could be called the legitimate issue of Henry: She being born of his lawful wife, Catherine, of Arragon; Edward and Elizabeth were illegitimate children—bastards, because they were born of Anne Boleyn in the life time of said lawful wife. Moreover, supposing what is not so in fact, that Henry's divorce from Catherine, and his nuptials with Anne were consonant to the laws of God and of the Church, Elizabeth was a *Bastard*, because she was born four months subsequent to her mother's nominal marriage. Thus premising, let us trace the events.

On the demise of Mary, her illegitimate sister, ELIZABETH mounts the throne. She hitherto professed the Catholick faith and was crowned by a Catholick bishop, and would, there is no reason to doubt, persevere in the profession of the same faith, had it not been for the following circumstance. She sent an ambassador to inform the Father of the faithful, how

it was the will of Providence to raise her to the throne of her ancestors; and to pray that he would look upon her as an unworthy, yet faithful member of his flock, and as the lawful heir of the Crown. But whereas it had been then repugnant to the laws of all Christian Countries as it is yet abhorrent to usage and common decency that the offspring of the adulterous bed, rule over any sensitive, high minded people, either in Church or State, the Pope replied that he could not bring himself by assenting to her petition to outrage the laws and customs of society. Here the die is cast; the destiny of the Protestant Church and Common Prayer Book depended upon a single throw. Had the Pope consented to Elizabeth's request, Protestantism would be crushed in its very embryo. Therefore Elizabeth seeing that her dignity and the Papal Power could not stand together in England; that she must live in obscurity or discard the Pope forever; she preferred the latter course, and fell into the steps of her father and brother. She found willing tools in the Aristocracy; who also had their fears that if the Papal authority would revive, or if the people would settle down in the Catholick worship, the Church plunder should be restored for the original purposes.

Thus is England once more, through the pride and ambition of a bastard Queen, and the sacrilege and infidelity of a base Nobility, plunged into the gulf of Schism. Neither preacher nor poet, nor painter, nor orator, gets any longer pension, patronage, or promotion, if he do not exhibit some hideous picture of bishops, priests, nuns, or friars; all blood hounds were let loose upon them; whilst no man had liberty or courage to defend them; until the first relaxation of the Penal Laws in 1772. The foul slanders that were then got up and circulated by the Church robbers operates more or less ever since, "Superstition," "Inquisition," "Popery," are represented as terrific ghosts, to scare Protestants to death.

Elizabeth shook off the Pope, repealed the whole of Mary's laws on behalf of the Catholick faith; revived whatever

bloody laws were enacted by her father and brother against that faith; together with many severer laws of her own creation; and behold, she constituted herself the very first year of her reign, as *Supreme Head* of the Church, and enacted the following

Oath of Supremacy.

1 *Eliz. Chapter 1.* "I, A. B. utterly testify and declare in my conscience that the Queen's Highness is the only supreme Governor of this Realm, and of all other Her Highness' Dominions and Countries, as well in all *Spiritual* or *Ecclesiastical things*, or causes, as Temporal; and that no foreign prince prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority preeminence, or authority, Ecclesiastical or Spiritual within this Realm; and therefore, I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities, and do promise, that henceforth, I shall bear faith and true allegiance to the Queen's Highness, her Heirs and lawful Successors; and to my power shall assist and defend all jurisdictions, pre-eminences, privileges, and authorities granted, or belonging to the Queen's Highness, her Heirs and Successors, or united or annexed to the Imperial Crown of this Realm. So help me God, and by the contents of this Book."

The horrible Parliament that had in the last reign condemned and exploded, as schismatical, the Common Prayer Book, and reinstated the Catholick Priests, now again ousted them from the Churches and reenacted the same Book, and commanded under the severest penalties that it should be used in all the Churches. For the the first offence the priest was to forfeit a year's revenue of his Benefice, and be imprisoned for six months; for the second, his spiritual preferments and possessions and be imprisoned during life. If he were an unbeficed priest, he was to be for the first offence imprisoned for twelve months; and for the second, during life. To ridicule

the Common Prayer Book, or the new religion by songs, plays, or rhymes of any sort, would be punished with a fine of a hundred Marks for the first offence; and four hundred Marks (equal to two thousand pounds of the present day) for the second offence; and for the third, the culprit was to forfeit to the Queen all his goods and chattels, and be imprisoned for life. All persons were compelled to attend at Church on Sundays and holidays and to hear this Common Prayer Book read, under heavy penalties, and in failure of paying said penalties, to be confined.

Bishops, Archdeacons, and other Dignitaries were to have power for inflicting these punishments. This Act of confiscation, of ruin, of stripes, of death, was enforced with all the rigour that imagination can conceive. The Queen reigned forty five years, and those forty-five years were spent in deeds of such cruelty, as the world had never heard, or read of before; and all this for the purpose of compelling her people to submit to this Established Church. With regard to the cruelties of this monster in woman's shape; her butcherings; her rippings-up; her racks; her torments, of every description, in which she was always cordially supported by the Makers of the Prayer Book—the Lords, *Spiritual* and Temporal, I must refer the reader to *Cobbett, Hist. Refor.* and his *Legacy to Parsons*.

The main thing, however, to be kept in view here, is the fact, fully confirmed by all these pains, penalties, and prisons, that the Protestant Church was created by Acts of parliament; that it has no existence as a Church; that it has no Rite, no Ceremony, no Creed, or Liturgy, that did not spring from an Act of parliament; that it never took its origin from the Apostles; that it cannot claim any connection whatever with any church that was founded by them. It was manifestly not made by Christ, nor by his Apostles; but it was made by the Parliament.

Had the men composing the parliament resembled the Fa-

thers of the Church in piety and disinterestedness, their character would reflect lustre on their doings. But when we find their new thing conceived by lust, fostered by plunder, and matured and sheltered by prisons, chains, and confiscations; when we see Harry, first, bolting by reason of his marriages and divorces, secondly, loading his abettors with Church plunder, and, finally, when we see him, his Heirs, and Successors forcing the new invention upon the people with the most barbarous cruelty, can we ascribe that Church, or that Common Prayer Book to the Spirit of Truth? The Parliament remained Catholick whilst the plunder was secure; then they became Protestants, made the Church and its Prayer Book, and ascribed the undertaking to the Holy Ghost; afterwards they wheeled about, turned Catholicks, declared the Protestant Church and the Common Prayer Book schismatical, and supplicated the Catholick Queen to procure for them the absolution of the Pope for having made this Church and Prayer Book, which they had ascribed to the Holy Ghost; Afterwards they recant, reapestatize, reenact the Common Prayer Book, and reenforce it upon the people.

There is one thing remarkable in their changings and shiftings, and that one thing is this: when they were dragging the people from the Catholick to the Protestant Church, they had to use the goad, *to inflict penalties*; but when they were recalling them in Mary's reign, from the Protestant to the Catholick Church, they *had no penalties to inflict*, they gave the people free will to come, or not to come. They knew full well that it was by compulsion the people became Protestants, and that there was no need of compulsion to bring them back.

"Thus was this Church established, not as her defenders pretend, by the reasonableness of the institution itself; not by its own *inherent beauty and simplicity*, as the fat and impudent pluralists tell us; not by the pretended *reform of abuses*; but solely by Acts of Parliament, of the most severe and cruel character; and executed with the most sa-

“vage barbarity. The authors of these acts were triple apostates ; by far the most shameless apostates, the most barefaced, the most unblushing that the world has ever seen. The origin of this Church, then, is not only to be found in mere Acts of Parliament, but in Acts of Parliament causing sheer force, bodily coercion, pains and penalties at every step, to be used ; this is the main thing to be kept in view by every enquirer of the truth :” *Cobbett, Legacy to Parsons*, p. 32.

“The Acts of Parliament to be attended to, in a particular manner are those heretofore quoted. As one of them relates to the making of the Common Prayer Book by CRANMER and his associates, we must stop for a moment to enquire a little what this CRANMER was. We know that he was Archbishop of Canterbury at the time when he made this Prayer Book . . . But as we are now speaking of that famous Church of which he was the founder, and of that Prayer Book, of which he was the principal author, I must give, respecting him, an extract from my *History of the Protestant Reformation* . for without knowing *who* and *what* he was, we shall not have all the merits of this Church fairly before us.

“Black as many others are, they bleach the moment that *Cranmer* appears in his true colours. But alas ! where is the pen or tongue, to give us those colours ? Of the 65 years that he lived, and of the 35 years of his manhood, 29 years were spent in the commission of a series of acts, which for wickedness in their nature, and for mischief in their consequences, are absolutely without any thing approaching to a parallel in the annals of human infamy. Being a *fellow* of a College at Cambridge, and having of course, made an engagement, as the *fellows* do to this day, not to marry, while he was a fellow, he married *secretly*, and still enjoyed his fellowship. While a married man, he became a priest and took the oath of *Celibacy* ; and, going to Germany, he *married another* wife, the daughter of a Protestant ; so that he had now two

wives at one time, though his oath bound him to have no wife at all.

“He, as Archbishop, enforced the laws of Celibacy, while he himself secretly kept his German *frow* in the palace of Canterbury; having imported her in a chest. He, as Ecclesiastical judge, divorced *Henry VIII.* from *three wives*, the grounds of his decision in two of the cases being directly the contrary of those which he himself had laid down when he *declared the marriages to be valid*; and, in the case of *Anne Boleyn*, he, as ecclesiastical judge, pronounced that *Anne* had *never been the King’s wife*; while as member of the House of Peers, he *voted for her death*, as having been an *adulteress*, and thereby, guilty of *treason to her husband*. As Archbishop under Henry (which office he entered upon with a premeditated false oath on his lips) he sent men and women to the stake, because they were not Catholics, and he sent Catholics to the stake, because they would not acknowledge the King’s Supremacy, and thereby perjure themselves, as he had so often done.

“Become openly a Protestant in Edward’s reign, and openly professing those very principles for the professing of which he had burnt others, he now burnt his *fellow Protestants*, because their grounds for protesting were *different from his*. As Executor of the Will of his old master, Henry, which gave the crown (after Edward) to his daughters, Mary and Elizabeth, he conspired with others to rob those two daughters of their rights, and to give the crown to *LADY JANE GRAY*, that Queen of nine days, whom he and others ordered to be proclaimed. Confined, notwithstanding his many monstrous crimes merely to the palace at Lambeth, he, in requital for the Queen’s lenity plotted with traitors in the pay of France to overset the government. Brought at last to trial and to condemnation, as a heretic, he professed himself ready to *recant*. He was respited for six weeks, during which time he signed *six different forms of recantation*, each more ample than the

former. He declared that the Protestant religion was *false* ; that the Catholick religion was the *only true one* ; that he believed in all the doctrines of the Catholick Church ; that he had been a horrid blasphemer against the sacrament ; that he was unworthy of forgiveness ; that he prayed the People, the Queen and the Pope, to have pity on, and to pray for, his wretched soul ; and that he had made and signed this declaration without fear and without hope of favour, and for the discharge of his conscience, and as a warning to others.

“It was a question in the Queen’s council whether he should be pardoned as other recanters had been ; but it was resolved that his crimes were so enormous, that it would be unjust to let him escape : to which might have been added that it could have done the Catholick Church no honour to see reconciled to it a wretch covered with robberies, perjuries, treason and bloodshed. Brought, therefore, to the *publick reading* of his recantation on his way to the stake ; seeing the pile ready ; now *finding that he must die*, and carrying in his heart all his malignity undiminished, he *recanted his recantation*, thrust into the fire the hand that had signed it, and thus expired, protesting against that very religion, in which only nine hours before he had called God to witness that he firmly believed :” *Same.*

Behold Cobbett’s picture of Cranmer, the only religious person that figured in King Henry’s marriages and divorces and in the making of the Protestant Church and Common Prayer Book. By recollecting, on the one hand, that Cobbett was a Protestant, an Englishman, and member of Parliament ; that said picture is given first in his *History of the Protestant Reformation*, p. 104, which was published in London, in the year 1826, and secondly in his *Legacy to Parsons*, p. 33, which was published in the same city in the year 1835 ; and that both Productions—the *History* and the *Legacy*, have already passed through various editions in Europe and America ; and by recollecting, on the other, that the parsons stand

not in need of talent or inclination, in the Old, or in the New World, to defend the father of their Church and Prayer Book, if he could be defended, but have not nevertheless attempted, as far as I know, to gainsay any one assertion in said History or Legacy, the natural inference is this, that Cobbett's picture agrees with the original—that Cranmer and his associates were vile robbers, perjurers, traitors and murderers.

But as they have not truth nor argument on their side, as they cannot meet Cobbett with historical facts, they take good care to give him a bad name: they call him, "wicked man, actuated in all his writings and doings by the love of gain." No wonder that the parsons hate him both dead and alive; "he has done the job for them." Let them think and say what they will of him, posterity will call him a great writer, and a good man.

To return to the OATH OF SUPREMACY. By the same Act of Queen Elizabeth which ordained that Oath, it is decreed that it be taken by all Spiritual and Temporal officers—by the Protestant Bishops, and Parsons; by all superiors and graduates in the Universities; by the members of both Houses of Parliament, Privy Councillors, and by all other civil and military officers, under pain of forfeiting their benefices and promotions. The Protestant Bishops, parsons, members, &c. comply even to this day. They swear, forsooth, upon the holy Gospels, that "The King or Queen of England "for the time being, whether young or old, sane or insane, is "the only Governor of the Realm and of all other his or her "Majesty's Dominions and Countries, as well in all *Spiritual* "or *Ecclesiastical* things or causes, as Temporal.

Can they shew any sacred authority, or ocular demonstration for their declaration? What Evangelist, Apostle, Holy Father, Pope or Council, sanctions it? The witness that substantiates not his affidavit from physical or moral evidence, the testimony of his senses or authentic documents, is hooted as a perjured and infamous ruffian from society. The *perjurer* is

branded with infamy in every Christian Country, and declared to be the fuel for eternal flames by every Christian rule.

PROV. XIV. 5. A faithful witness will not lie ; but a deceitful witness uttereth a lie.

WISD. I. 11. The mouth that belbeth, killeth the soul.

JER. IV. 2. And thou shalt swear : As the Lord liveth, in truth, and in judgment, and in justice : and the Gentiles shall bless him, and shall praise him.

IBID, VII. 8. Behold you put your trust in lying words which shall not profit you : to steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange Gods, which you know not.

ZACH. V. 3. And he said to me, This is the curse, that goeth forth over the face of the earth : for every thief shall be judged as is there written : and every one that sweareth in like manner shall be judged by it. I will bring it forth, saith the Lord of hosts, and it shall come to the house of the thief, and to the house of him that sweareth falsely by my name ; and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof.

MALAC. III. 5. And I will come to you in judgment, and will be a speedy witness against sorcerers and adulterers, and *false swearers*, and them that oppress the hireling in his wages, the widows, and the fatherless : and oppress the stranger, and have not feared me.

1 TIM. I. 10. Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked and defiled, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for them that defile themselves with mankind, for men stealers, *for liars*, for *perjured persons*, and whatever other thing is contrary to sound doctrine.

HEB. VI. 16. For men swear by one greater than themselves : and an oath for confirmation is the end of all their controversy.

Yes, "men swear by one greater than themselves," when they swear upon oath, they make an act of divine worship; they acknowledge that God is greater than themselves; that he is omnipresent and omniscient; they appeal to him who knows all our secret thoughts and actions, to bear witness that their affirmations and negations are true, that the words in the mouth agree with the thoughts in the heart. *Thou shalt not take God's name in vain.* We should swear but seldom; and when we do, we should be seized with awe and veneration for the most holy Name of God whom we then invoke: our oath should be accompanied with three conditions; *truth, judgment and justice*, agreeable to the holy prophet's injunction.

Indeed, truth, discretion and equity are the characteristics of the good Christians; all disputes regarding life and property are terminated by an oath. If there be not dependence upon sworn testimonies, neither the Judge, nor the Jury can know what verdict or sentence to pass; neither life nor property is any longer secure; society is no longer cemented by the bond of charity, in which each member securely walks in his proper calling; but it is an assemblage of ruthless infidels, huddled together by the impulse of *self* and of *mammon*.

To be convinced of the terrifick sin of perjury it is enough to reflect how it is ranked in Scripture with parricide and matricide, with homicide, fornication, lying with mankind, and men-stealers. And to shew the horror in which the crime of perjury is held by pious antiquity, I shall adduce a few of the decrees of our holy Mother the Catholick Church.

DECRETAL. GRATIAN. 3. Q. 5. Chap. 9. "Confirming the venerable decrees of the Fathers, we again, with the concurrence of all the Bishops present, decree as we have found decreed long since, that murderers, sorcerers, thieves, church-robbers, adulterers, incestuous persons, *perjurers*, false witnesses, fortune tellers and the like, be not admitted as prosecutors or witnesses, as being infamous, and abominable, for their voice is accursed :” *Pope Eusebius.*

22, *Quest.* 5. c. 1. "He that knowingly commits, by his master's compulsion, perjury, both are perjurers,—the master and the servant: the master because he gave the order, the servant because he loved his master more than his own soul. Let him, if he be a freeman, do penance on bread and water forty days and for the seven years following; and let him, if he be the man's slave, do penance for three quarantines, and the regular fast days:" *Pope Pius.*

Chap. 2. Whosoever perjures himself in the hands of the Bishop, or upon a consecrated cross, let him perform penance for three years; but if upon an unconsecrated one, let him do penance for one year. And if one be compelled, and ignorantly perjures himself, and afterwards discovers it, let him do penance for three lents:" *Idem.*

Chap. 3. If any man from the necessity of saving his life, or from any other cause or necessity, commit perjury, let him, because he loved his body more than his soul, do penance three quarantines. But others require three years, one of them on bread and water:" *Penitentials of Theodore.*

Chap. 4. If any one commit perjury and knowingly draw others into perjury, let him do penance on bread and water forty days and the seven ensuing years; and let him be never without compunction; and let others, if they co-operate, do the same penance:" *Pope Gelasius.*

Chap. 5. He that urges another to make an oath, knowing that he will swear falsehood, surpasses the murderer in guilt; because the murderer kills only the body, but he kills a soul; nay, two souls; the other man's, whom he provokes to the perjury, and his own. You know that what you swear is true, and that what he swears is false, and yet do you urge him to swear? Behold he swears, behold he commits perjury, behold he perishes. What have you gained thereby? Certainly, you, that would regale yourself with his death, have also perished: *St. Augustin, Serm. 11, de Sanctis.*

Chap. 7. "If any man is convicted for that he enticed, or

anyhow suborned others to give false evidence, or to commit perjury, let him be, during life, deprived of communion, and let them that agree with him to commit the perjury be, for ever disqualified to give evidence, and remain branded with infamy : *Con. Matiscon, 1. Can. 11, an. 582.*

Chap. 20. “Beware, my brethren, of the lie; for all lovers of lies are sons of the devil; a lie takes place not only in false speeches, but also in false doings. The man calling himself a Christian is guilty of a lie, if he does not the works of Christ; it is a lie to say that he is a bishop or a priest, and to act contrary to that Institute.” *St. Ambrose, Sermon in Dominica de Abraham.*

Chap. 21. “As often as we speak out of time or place, or unsuitably to the hearers, so often will our speech be evil and ruinous to the hearers. Therefore let us weigh our words, for we must render an account on the day of judgment of every idle word.” *St. Jerome, on Ephes. 4.*

In conclusion, let us keep in view the foregoing testimonies from Scripture and the Church of Christ against false swearing and duplicity; and then let us turn back to the English Protestants. They swear upon the holy Gospel; they call God in heaven to witness that the King or Queen is, in truth and in fact, the spiritual Head of the English Church; “that no foreign person, prelate, &c. hath, or ought to have any jurisdiction or power, Ecclesiastical or spiritual, within this Realm.” If the worthies swear that he or she is made Head of their Church by an Act of Parliament, there would be some truth in their Oath; but they swear not to the *law*, but to the *fact*; they swear, that he, or she hath not, and ought not to have any other Spiritual Head upon earth over them. To render their oath free from sin, they must have some sacred proof for the existence of the fact. But if they rummage both Testaments from end to end, and then run over the Decrees of all antiquity, as well as Ecclesiastical History, they will not find any one proof that Christ Our Lord appointed the Temporal Ruler either

King or Queen, as the Head of his Church upon earth, or of any portion thereof; whilst there is proof in abundance in behalf of St. Peter and his successors. *Feed my lambs; feed my sheep.* Not in the whole range of Tradition or Church History is found any one instance on record that the temporal ruler usurped prior to the days of *Henry VIII*, the spiritual supremacy. It is true that among the heathens, both powers the spiritual and the temporal, were united in the Emperor; he was both King and pontiff. The goodly Parliament had without doubt, in view the heathenish practice when they inserted in their *Oath of Supremacy*, “that the Queen’s highness is the only “supreme Governor of this Realm and of all other her High- “ness’ dominions and countries, as well in all Spiritual or ec- “clesiastical things or causes, as temporal.”

As there is no evidence from any Christian rule—Scripture or Tradition for the spiritual Supremacy of the English King, what is it but downright blasphemy and perjury to swear to the fact; what wonder if the curse and wrath of heaven overhang that country in which perjury is become legalized and systematick; in which no man can receive or retain either spiritual or temporal office, if his lips are not seasoned with false swearing? Whilst all other perjurers are loaded with infamy, fined and confined, and pointed at by the finger of scorn, will the protestant bishops and parsons in England take to themselves a licence to swear falsely, and yet walk abroad with lofty front, without stain or stigma?

The American, as well as the English parsons, swore to the English King’s Supremacy, both in spiritual and temporal matters or causes, until the Revolution of 1776, they shook off his authority altogether. Whether he was or was not, divinely constituted as their Spiritual Head they (American parsons) were guilty of terrifick crimes—of *Sacrilege* and *blasphemy* in blowing him off, if he had his appointment from heaven; of *wilful perjury* in swearing to his Supremacy, if he had not been so appointed by Providence.

It is indeed curious with what little squeamishness the American Protestants throw away the Spiritual Head, rip up Creeds and remodel, from top to bottom, the English Church. Two different copies of the *Common Prayer Book*—the one used by the English; and the other, by the American Protestants; that dated in Birmingham, England, in 1762; and this in Philadelphia, America, in 1833, now lie before me. What a mass of absurdities and contradictions they exhibit! If that book were merely the production of a private person, deriving from him all its weight and authority; or if it treat of some money question or mechanical invention, its errors and defects would be of trifling consequence, scarcely worth notice. But as it is the only recognized Liturgy in the English Church, a production first concocted in the reign of *Edward VI*, again nursed and dressed up in the newest fashion in after times by various Convocations of Clergy, ratified and ushered into public notice by the hopeful pastors, Elizabeth, Charles, and James, its errors and defects are of lasting and general perniciousness, affecting millions of souls—those yet unborn as well as those who have gone by; the subject is indeed entitled to the serious, solemn reflection of every honest Protestant.

As to the American *Book of Common Prayer*, it is “ratified “by the Bishop, the Clergy, and the Laity of the Protestant “Episcopal Church in the United States of America in Convention, 16th Oct. 1789.” And the aforesaid Philadelphia Edition, now before me, is again approved and verified, 17th Dec. 1827, by WILLIAM WHITE, *Prot. Bish. Penn.*

AMERICAN BOOK OF COMMON PRAYER. *Preface.* “It is a most invaluable part of that *blessed liberty wherewith Christ hath made us free*, that in his worship different forms and usages may without offence be allowed, provided the *substance* of the faith be kept entire; and that in every Church, what cannot be clearly determined to belong to doctrine, must be referred to discipline; and therefore, by common consent and

authority, may be altered abridged, and enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, according to the various exigencies of times and occasions.

“The Church of England, to which the Protestant Episcopal Church in these States is indebted, under God, for *her first foundation* and a long continuance of *nursing care and protection*, hath, in the Preface to her Common Prayer Book, laid it down as a Rule ; ‘That the particular forms of Divine Worship and the Rites and Ceremonies thereof, being things in *their own nature indifferent*, and alterable, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein as *to those who are in places of authority*, shall from time to time seem either necessary or expedient.

“The same Church hath not only in her Preface, but likewise in her Articles and Homilies, ... seeking to keep the *happy mean* between too much stiffness in refusing, and too much easiness in admitting variations, in the reign of several Princes since the *first compiling of her Liturgy in the time of Edward VI.* yielded to make such alterations ; so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken.

“But while these alterations were in review before the (American) Convention they could not but, with gratitude to God, embrace the happy occasion which was offered to them, to take a further review of the publick service and to establish such other alterations and amendments therein as might be deemed expedient.

“It seems *unnecessary to enumerate* all the different alterations and amendments ; they will appear, and the reason of them also, upon a comparison of this with the Book of Common Prayer of the English Church. In which it will also

appear, that this (American) Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship."

I have put in Italic characters the parts of that Preface, upon which I would fix the reader's attention. It is indeed singular that the American Protestants, whilst they boast that their Church owes her existence, nursing care, and protection to the English Protestant Church, would so soon reform the doctrine, rites, and worship of the kind Mother, and faithful Nurse; equally singular are the grounds upon which they build the alterations: the grounds which they take, would destroy all Christianity; the reason which they assign are horrid blasphemy.

"It is," they say, "a part of the blessed liberty wherewith Christ hath made us free, that in his worship different Forms, may be, without offence, allowed, provided the substance of the faith be kept entire." Secondly "that the Mother herself had laid it down as a Rule that the Forms of Divine worship, being things in themselves indifferent, may be changed or altered from time to time by persons in authority." Thirdly, "that the said Mother Church keeping the mean between, laxity and rigidity made alterations in the Liturgy which had been originally concocted in the reign of *Edward VI.*" Fourthly, "that upon the principles already laid down, they the American gentry, must have the right of making further alterations in the Liturgy." And lastly, "that the alterations which they make will appear with the reasons thereof by contrasting the American with the English Common Prayer Book."

Now to remark upon each the above five Propositions. First, by seizing as they do, for the justifying their reforming notions, upon the Apostle's words, they are guilty of open *blasphemy*; they wrest, as all hereticks do, the Scriptures to their own perdition. From their habit of taking the Scripture in the literal sense, they claim from the *blessed liberty wherewith*

Christ hath made us free, freedom to do whatever they please alter Creeds, Rites and worship. On the contrary, that the *bles-
sed liberty wherewith Christ hath made us free*: Gal. iv: 31, con-
sists not in freedom to alter Creeds and worship, but in freedom
from the slavery of the Mosasic law, will appear manifest by tak-
ing together the whole of the said 4th Chapter to the Galatians.
So we also, (*Verse 3*) when we were children, were *serving*
under the elements of the world: but when the fulness of the
time came, God sent his Son, to redeem them who were under
the law, that we might receive the adoption of sons crying,
Abba, Father. It is written (*Verse 22*) that Abraham had
two sons. The two sons, *Ismael* borne of his servant *Agar*, and
Isaac borne of his wife Sarah, represent in an allegorical sense
the two Testaments, or Covenants, made by God with his peo-
ple. *Ismael* represents the Covenant of the Old Law given
to Moses on Mount Sina, by which the Jews were made the
chosen people of God, but yet as it were, his *Servants*, kept
to their duties with *fear*. Having received the spirit of bon-
dage in fear. But *Isaac* represents the New Law promulga-
ted first in Jerusalem, by which are the believers in Christ
made the spiritual children of Abraham. Cast out the bond-
woman and her son: for the son of the bond-woman shall not
be heir with the son of the free woman. Wherefore, brethren,
we are not children of the bond-woman, but of the free, by
the freedom wherewith Christ hath made us free. (*Verse 31*)
You have not received the spirit of bondage again in fear, but
you have received the spirit of adoption of sons, whereby we
call out, Abba, Father. For the Spirit himself giveth testimo-
ny to our spirit that we are the sons of God; and if sons, we
are heirs, heirs indeed of God and joint heirs with Christ:
Rom. VIII.

Again, it is written, *Gal. V. 13*. Brethren, you have been
called unto liberty; only make not that liberty an occasion to
the flesh. Now the works of the flesh are manifest, which are
strifes, dissensions, sects, &c. The Pharisees when Christ said

to them, If you continue in my word, you shall be my disciples indeed ; and you shall know the truth, and the truth shall make you *free*, answered him, We are the seed of Abraham, and have never been *slaves* to any man. JOHN VIII. 32, so will the American hereticks, the seed of *Old Harry*, and little *Edward*, never be slaves to any Church ; they must have gospel liberty of acting as they please ; liberty of the flesh to breed strifes, dissensions and *sects*. No matter, “ provided the *substance* of the faith be kept entire.”

When they speak of the *substance* of the faith, they must have in view some parts of it that are not the substance, some parts that are not necessary or essential, but accidental or contingent. Have they any rule to make such distinction, if they have, what judge will apply it ? They have discarded all rules and judges, save “ those that are in places of authority.” As the teacher is placed in authority over his pupils, the mother over her children, the herdsmen over the herd, the captain over the soldiers, the master over the ship, the teacher, the mother, the herdsman, the captain, the midshipman, are competent, according to the American Reformers to reform Creeds and public worship. This right is practically followed by all the Dissenters from the Protestant Congregation.

Farther, it is written, *Without faith it is impossible to please God*. And again, *With the heart we believe unto justice, but with the mouth is confession made unto salvation*. And again, *One faith, one Lord, one baptism*. Therefore the one faith, for there cannot be more than one, must be internal in the soul and externally professed before men. And as the external worship and ceremonies are but a confession or declaration of the internal religion, the unity of faith could not be preserved in the heart, if there be not unity of external worship ; or, to use the language of the American Convention, how can “ the substance of the faith be kept entire if in the Divine worship different forms and usages be allowed ?” With these reflec-

tions fresh on our mind, let us turn our thoughts to the glorious unity of the Catholick worship. When we see all tribes and nations, though they differ in manners, language and institutions unite to offer up the Most Holy Sacrifice of Mass, we should exclaim with joy, Such unity of worship could not be, had not all nations received it from the Apostles ; the finger of God is here.

The Americans say, “ that the *particular* Forms of Divine Worship with its rites and Ceremonies, being things in themselves indifferent, are alterable at the option of persons in places of authority ; and that the Liturgy which was first compiled in the reign of *Edward VI.* was frequently altered in the reign of subsequent Princes.” What is the inference but that their publick worship is not a divine, but a profane, human institution, changeable with every breeze. They speak of *particular* Forms of Divine Worship ; if the Common Prayer Book be that particular and changeable form, where is the *general* or universal form to be found among them ?

But they compose their deluded votaries by saying the Protestant Church of England had amidst the multifarious sects then tearing and mangling her, “ discovered the happy mean between too much stiffness in refusing and too much laxity in granting variations !” What was that happy mean discovered by them ? If they had discovered the happy mean, and had thereby arrived at the truth, what occasion had the Americans to touch up the thing once more ? “ The English Liturgy,” say they, “ underwent alterations under several princes.” Why then should not we, who are equally inventive and clever ; who are all architects in spiritual edifices ; where the whole body from head to foot, is an eye : where there is no Elizabeth or Edward or a Cranmer, to paralyze us, have at least as much liberty as John Bull had, to alter, repeal, and remodel Creeds and Liturgies ? Having now done with the PREFACE, let us now see the alterations which the American Convention would not enumerate. By contrasting the English and American Prayer Book, it will be

seen that alterations are made, not in rites and ceremonies merely, but in the very substance of the faith. Of the many which I have discovered I insert but a few.

Alteration I.

The English Prayer Book gives in the Calendar several Catholick Saints and Catholick Festivals ; for instance, under March 12. *St. Gregory the Great, Pope* ; March 21, *St. Benedict, Abbott* ; April 4. *St. Ambrose, Cath. Bishop* ; May 3, *Invention of the Cross* ; May 26, *St. Austin, Apostle of England* ; May 27, *Venerable Bede*, besides several others throughout the year. But the Americans purged their Common Prayer Book from the said Saints and festivals.

This fact, though trifling in appearance, is a proof, clear and strong, that the Protestants in the old and, new countries disagree on the vital question—the INVOCATION OF SAINTS. What, in the name of common sense, has *St. Gregory the Great*, or *St Austin*, who were instrumental in the hands of Providence in the year 590, in the conversion of their forefathers from Paganism to Christianity, done to the American gentry ? They have towns and cities, counties and persons, called after Washington, with various statues erected also to his memory, lest, by forgetting him, the liberty which they had received through him, would slip from their hands ; why not then retain the names and monuments of the heroick Saints and Martyrs, who shed their precious blood for the preservation of our Christian liberty ? To explode the monuments and records of the American Independence would be to pave the way for some foreign yoke ; to abolish the Feasts, Saints, and emblems of the Christian religion, what is it but to clear the way back to Paganism ? They have Holidays of Thanksgiving to God for the attainment of their Civil Liberty, but not one Holiday of Thanksgiving for that *liberty wherewith Christ hath made them free* : because they estimate Mammon more than God ; this world more than eternity. What wonder then

that half, or more than half of New England avow with complacency "that they were never baptized, that they belong to no Church ;" that is, that they are undisguised infidels.

Alteration II.

It is ordained in the English Common Prayer Book, that "upon these Feasts—Christmas-day, the Epiphany, St. Mat-thias, Easter-day, Ascension-day, Whit-Sunday, St. John Baptist, St. James, St. Barth. St. Matt. St. Simon and St. Jude, St. Andrew, and upon Trinity Sunday, shall be sung "or said at Morning Prayer, instead of the Apostle's Creed, "this Confession of our Christian faith, commonly called the "*Creed of St. Athanasius*, by the Minister and People standing." See also the 8th of the 39 Articles.

This proves two things ; first, that the English Protestants hold the *Veneration* and *Invocation* of the Saints : for if they do not, why retain all the above Feasts ; and secondly, that *they believe in the Catholick Church*. But it seems that the American Protestants hold no such articles of faith ; for they have discarded in toto from their Common Prayer Book the said St. Athanasian Creed. And as they have assigned no reason for the omission, we are left to conjecture. Did they discard it because they would not believe with the English in the very first Article of that Creed ?

"Whosoever will be saved, before all things it is necessary "that he hold the Catholick faith : which faith, except every "one keep whole and undefiled, without doubt, he shall perish "everlastingly."

If the Americans believe with the English, that neither salvation, nor remission of sins can be obtained outside the Catholick Church ; "that every one, in order to be saved, must necessarily hold the Catholick faith whole and undefiled," would they cast off a Creed that is received ever since the days of St. Athanasius, by all Nations professing the Christian religion throughout the world ? If they have lost, or never had the Catholick faith, *will their unbelief make the faith*

of God without effect ! God forbid : Rom. iii. 3. Further, although the English, and also the American Protestants yet retain in the Prayer Book, the service, or, as they call it, COLLECTS, EPISTLES, and GOSPELS for the above Feasts, yet I am not aware that either the ministers or people care one straw about that service. Why prescribe “A TABLE OF FEASTS, to be observed in the Church, throughout the year,” as no body cares about them ? I see also in both Prayer Books a Table of Fasts—*Lent, Rogations, Fridays, &c.* But does any one Protestant care, or know any thing about them ?

Alteration III.

The English C. Prayer Book has under the title, CATECHISM, the following Question and answer relative to the Lord's Supper.

“*Quest.* What is the inward part, or thing signified ?

“*Ans.* The Body and Blood of Christ which are verily
“and indeed taken and received by the faithful in the Lord's
“Supper.”

The American Prayer Book sets down the solution of the same question thus,

“*Ans.* The Body and Blood of Christ which are spiritu-
“ally taken and received by the faithful in the Lord's Sup-
“per.”

If we would trace the motives of the American Reformers for changing the words, “verily and indeed,” into the word, “spiritually,” we have to take in review Luther and Calvin. The Catholick Church always held and still holds the Real Presence : she holds that in the Blessed Eucharist is really and truly contained under the appearances of bread and wine, the Body and Blood, Soul and Divinity of Jesus Christ.—Such had been the faith of all Christendom, until the year 1517, when Luther, a Dominican Friar in Germany began, after being urged thereto in a long conference by the devil, (which conference is recorded by Luther himself in his book,

De Missa Privata) to preach against the Pope, Mass, &c. But if Luther impugned other Catholick tenets, he maintained the Real Presence of Christ, in the Eucharist, until the hour of his death. As Luther took upon himself to reform the old Catholick religion, so several of his immediate followers claim the right to reform his. They discarded Transubstantiation for Consubstantiation—said that Christ is not really and truly, but spiritually, and by faith, present in the Eucharist. Luther wrote several books against them, calling them fanaticks, hereticks, blasphemers, persons possessed of the devil, sinners against the Holy Ghost, &c. The principal leader of these fanaticks was Calvin. He rejected the Real Presence, the merit of good works, with several other Christian tenets. The admirers of Luther's doctrines are called Lutherans, the followers of Calvin, Calvinists. It seems that the English Protestants were in the reign of *Edward VI*, when the Book of Common Prayer had been originally created, Lutherans; but that the American Convention that reformed the same Book in 1789 were Calvinists. When these American gentry insensibly slide from Lutheranism into Calvinism, and drag along into it all future generations, see how sly and cunning they go to work. They would persuade their hearers that they hold, with only trifling variations in external rites and ceremonies, the same faith with the English Protestants; "that the substance of the faith is kept entire: the main body and essential parts of the Established Church of England have been continued firm and unshaken for the Americans." What deception!

Alteration IV.

The English Book of Common Prayer has, under *THE VISITATION OF THE SICK*, the following Rubrick and form of Absolution.

"Here shall the sick person be moved to make a special confession of his sins, if he feel his Conscience troubled with any

“weighty matter; after which confession, the Prest shall absolve him (if he humbly and heartily desire it) after this sort :”

“Our Lord Jesus Christ, who hath left power to his Church, to absolve all sinners, who truly repent, and believe in him; of his great mercy, forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the name of the father, and of the son, and of the Holy Ghost. Amen.”

Both the Rubrick and Absolution are discarded by the Americans. This fact proves that the English believe in the remission of sins, and that the Americans deny it; that both Churches disagree upon a question of vital importance; and that the confession of his sins to the Minister is not required in England of the penitent until the hour of death; nor even then, if he does not feel his conscience troubled with any weighty matter. If the English Church really thinks herself empowered by God to give absolution from sins, why defer the Confession till the awful time of sickness; why not, as they do in the worldly affairs, adopt short accounts; or why not confess the light as well as the weighty matters? The American Protestants assume the liberty of sinning daily, nay, hourly, in thoughts, words and deeds, but never are they required by their indulgent teachers, to confess either the light or weighty, the mortal, or the venial sins. Thrice fortunate Americans, have you not found teachers according to the desires of your heart?

Alteration V.

“General Councils may not be gathered together without the Commandment and will of Princes. And when they be gathered together (for as much as they be an Assembly of men whereof all be not governed with the spirit and the Word of God) they may err and sometimes have erred, even in things pertaining unto God. Wherefore things ordained

“by them as necessary to salvation, have neither strength nor “authority, unless it be declared that they be taken out of Holy “Scripture.” *English Prayer Book, 21st of the 39 Articles.*

Here we have an Assembly of Protestants under the Spiritual Headship of the little boy *Edward*, defining that no General Council, and, of course, no particular one, could, without the sanction of the Temporal Prince, assemble; and that, as they be fallible men, their decrees regarding salvation have no strength or authority, unless they be avowedly founded upon Holy Writ. Who sees not that that infernal Article goes directly to the destruction of all Christianity. If the Bishops could not without the consent of the Prince, preach, nor assemble in Council to deliberate upon what they preach, the Apostles had acted wrong in preaching, or holding the Council of Jerusalem, *Acts 15*, against the will of Herod. Do we not see them preach, not only without his consent, but in direct opposition to the Ruling Power. When man commands one thing, and God another, God must be obeyed, rather than man: *Acts 5*. Had Herod the English Parsons to deal with, there would be no Christianity from that day to this. If the Decrees of General Councils, as being the productions of erroneous men, be not to be relied upon what earthly decision, can be relied upon; where is that infallibility promised by the Redeemer to his Church, *That the gates of hell shall not prevail against her*? If the decrees of the Supreme Pontiff and General Councils be thrown aside, there is no certainty for any article of faith, nor for the accuracy, authenticity or Canon of the Scripture.

This Article is totally expunged in the American Prayer Book; it being observed in a marginal Note. “The 21st of the former “Articles is omitted because it is partly of a local and civil nature “and is provided for, as to the remaining parts of it, in other Articles.” This is to reform, or rather to abolish by whole sale, Articles of Religion. As the gentry specify not the parts that are of a local and civil nature; or the parts that are provided for by other Articles, do they not clear the way more and

more for the current of doubt and infidelity? When such absurd notions are gravely propagated by a Convention of Protestant Ministers, what wonder that Deism, and Atheism deluge the United States of America? Further, this shews that they have in America, not 39, but 38 ARTICLES.

Alteration VI.

The 37th of the 39 Articles reads in the English Common Prayer Book thus: "The King's Majesty hath the chief power in the realm of England and other his dominions; unto whom the chief government of all the estates of this Realm, whether they be ecclesiastical or civil, in all causes, doth appertain, and is not, nor ought not to be subject to any foreign jurisdiction."

Whilst the same Article is totally altered in the American Prayer Book. "The power of the Civil Magistrate," it says, "extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men, who are professors of the Gospel to pay respectful obedience to the Civil Authority regularly and legitimately constituted."

Therefore the Protestants of England have constituted the King, whether young or old, sane or insane, as their Spiritual head, but the American Protestants are, ever since the Revolution of 1776, without a head of any sort. The English adopted the king because he had tythes and church plunder at his disposal; but the American Clergy would not make the President their head as the naughty man had no good things to give them; had he in his power tythes, first fruits, or glebes, the American would not be surpassed in loyalty or obedience by the English parsons; but would be equally ready to swear on the holy Gospels "that the President is the Chief Governor of all estates, both Spiritual and Temporal, within the United States of America."

As the Protestant Parsons are in all countries chips from the same block—from revolt and heresies ; as they have in all places thrown off the merit of good works, the penance and mortification of the Christian religion, and given full scope to their sensual appetites, their rejection of the President cannot be traced to any other cause or motive than to the absence of Church plunder. Nor is there any ground for supposing, that the English parsons will not likewise throw over-board their Royal Head, as soon as the Radical Reformers strip him naked of the Church patronage. A crisis of that sort, which seems not far distant, will try their soul. If they abandon him in the storm ; if they do not stand by him in his adversity as they did in his prosperity, it will prove that they were but false friends ; that they had all along paid allegiance not to their Spiritual Head, but to Mammon ; that they never believed in the Oath of Supremacy ; they never believed in their heart what they swore with their mouth ; that they never were, nor are, but hypocrites and perjurers. Let us look out ; a short time will tell what the English parsons are made of.

The divided kingdom shall be made desolate ; and house upon house shall fall. It seems that it was to obviate desolation and conflicts Merciful Providence bestowed a ruler upon every Body, physical and moral,—a head for the human frame ; parent for the family ; tutor for the school ; pilot for the ship ; a governor for the State. And the Gentiles who have not the law, do by *nature* those things that are of the law ; and shew the work of the law written in their heart. ROM. II. 14 : so the Indians shew that the law is written by Providence in their heart ; they obey the chief : even the wild animals on the field, the birds of the air, and the fishes in the sea, guided by instinct and self preservation, or rather, by the Author of nature have their respective leaders.

The American Protestants have discarded, the Headship of the King of England in the year 1776. Who is their spiritu-

al head since that period ? Can they, as a solitary exception to the order of nature, preserve peace and unity of faith, or keep together as a religious Community without a head of any sort ? In vain has the Redeemer said, JOHN x. Other sheep I have, that are not of this fold : them also I must bring, and they shall hear my voice, and they shall *be one fold* and *one* shepherd, if the American Protestants can establish or uphold one fold without any one shepherd.

Will it be said that a Convention of Bishops, Clergy and Laity, will answer all purposes,—keep the unity of the spirit in the bond of peace ? Supposing that the Convention is now in session, who will keep order, collect the votes, or execute the decree. It was written, He that hears not the Church, let him be to thee as a heathen and a publican. And he that hears ye, hears me. Notwithstanding the Protestants have rebelled against that Church and that Priesthood ; have they not then any ground to dread that he will measure unto them in the same measure wherewith they had meted unto God's Church. It is also written, *Phil.* 2, 13. It is God who worketh in you both to will and to accomplish according to his good will ; can then the rebels to Christ's Church hope that he will grant unto the people grace to obey or accomplish the laws of their Convention ?

A spiritual head, or Canons to controul the American Protestants ! Pshaw ! They will hear no head, laws, or Church : they, with whom the whole body is the eye ; where all are apostles ; all are prophets ; all are doctors and master-builders. Whilst the Episcopalians claim the gospel liberty of rebelling from the ancient Fold, will not the same right to secede from them be granted to the Presbyterians, Unitarians, Quakers, and to all other sectarians ? Shall not each and every sect have liberty to play back their own game upon the Episcopalians ?

DOCTOR HOPKINS says, “ since the day of the Reformers, “ the propensity to discord has increased, until it passes the “ learning of most men to count the variety of sects, or trace

“ the causes of their separation :” *Primitive Church*, p. 2. “ And
 “ in our own land—the new world, in which every jarring ele-
 “ ment of religious faction finds a home—where the inventive
 “ faculties of our people even increase the variety of sects
 “ with each succeeding generation :” *Ibid.* p. 305.

Is it possible that such sentiments fell from the lips or pen of a Protestant Bishop? Does he forget that the Church of England, “ to which the Protestant Episcopal Church in these United States is indebted, under God, for her first foundation and long continuance of nursing care and protection,” has declared in the *21st of the 39 Articles*, that “ General Councils (forasmuch as they be an Assembly of men whereof all be not governed with the Spirit and Word of God) may err and sometimes have erred even in things appertaining to God”? After the Mother and the Daughter—the English and the American Churches together, have declared in the *6th of the 39 Articles* that “ Holy Scripture containeth all things necessary to salvation.”

Nobody can know better than he, that “ in America every jarring element of religious faction finds a home—that the sects increase with each succeeding generation.” Yes, indeed, the jarring elements perpetually play about his own ears, threatening speedy destruction to his already tottering edifice.

In the village of Burlington, where the Doctor resides, there were in the year 1830, but two sects—*Unitarians* and *Calvanists*: the former worshipping in the “ Red,” the latter in the “ White Meeting-house;” so they call their houses of worship. The White Meeting-house sends out, in the year 1832, a young swarm that called themselves *Episcopals*, and erected a third house, called for distinction’s sake, the “ Stone Meeting-house;” and another swarm in the year 1833 that called themselves *Methodists*, and erected a fourth house styled the “ Brick Meeting-house.” So that in the short space of three years the sects have increased two fold in that small vil-

lage; and contrary to the natural laws of generation, the young ones are the very moment of their birth different in genus and species, in caste and creed, from the old: a complete metamorphose worthy the pen of an Ovid.

Now, it might be presumed that there was no dearth of food or scarcity of labourers in that village; that there were preachers and Meeting-houses in abundance. However some windfalls from each of the four flocks conglomerate into the Court house to the lectures of a newly arrived *Universalist minister*; whilst more of them fall off and assemble together, whenever fortune sends them a *Baptist preacher*. Therefore Burlington, though there are in the whole township, but about 3000 inhabitants, is however honored with six sects, and six preachers, with their wives and little ones.

No man can form the least conception of the immense religious establishment that is saddled upon Burlington, if he does not know that one of the preachers, has eight or nine little evangelicals. One flock at home, another in the Meeting House; one according to the flesh, the other according to the spirit. As he has made an experiment, he ought to tell us whether there is any truth in the Apostle's saying, 1 Cor. vii. 32. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God: but he that is with a wife is solicitous for the things of the world, how he may please his wife: and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit: but she that is married thinketh on the things of the world, how she may please her husband.

If Burlington have six Ministers and their wives and children to clothe, feed, school and house, they have in return the pleasure to range about on Sunday among the meeting houses to hear, if any flowery preacher comes from any foreign part: which is often the case for each of the six Sects take good care, for preserving the balance of power, to invite every now and then some talented spouter.

Also in *Shelburn*, a small village six miles from Burlington there was four years ago, but one congregation of the Episcopal persuasion with a home-spun old gentleman for a minister; for whom the grateful flock put up in the year 1833 a neat two story brick house. Now the poor old man naturally expected peace and comfort for the rest of his days amidst that good and grateful flock; but he soon found that their smiles were, as the winter sunshine, to give way to frost and snow. For scarcely had he fixed his moveables and stretched his old bones in the fine dwelling, before a *Methodist* minister arrived with a few sermons by heart, which he spouted out to the gaping congregation, in the district school house. Not foreseeing that his fund would soon be exhausted, they pronounced him at once "the clever man;" "the pretty good preacher."

Now, "Luther and Calvin and Harry were bad men; Episcopalianism that came down from them was but mummary, teeming with useless, worthless ceremonies; not fit to be compared with the plain scriptural system of John Wesley. Nor is the drawling tone and uncultivated composition of the old man to be compared with the smooth accent and lively delivery of the youthful Methodist." Need it be said that the old gentleman had to pack up and betake himself to some other region. Now a neat meeting house with seats, desk, shed and spire starts, as if by magic, into existence for the Wesleyan Methodism. But the set sermons are by this time gone by, and the preacher's eloquence begins to flag; the hearers roll themselves on the seats, and yawn. The discourses are no longer "pretty and clever," but tiresome and insipid, and not unlike a school boy's recitation.

But behold! during this murmuring a *Universalist* minister that happened to pass the road is requested to give a lecture on his principles in the same school house. He complies and gives the public mind another turn, or rather he threw it topsyturvy: he made mockery both of the Episcopal and Metho-

dist minister's sayings and doings, and opened the kingdom of heaven to all Sects and Creeds. What pen or tongue could paint the conflicts and divisions that now arose between cousins, relations, friends and neighbours. Some sided with the Universalist, some with the Methodist, and others were for recalling the discarded Episcopal. Whether the parties had by the some ray of new light discovered the saving truth, and concluded peace upon a solid, lasting basis; or whether they had merely agreed to a temporary truce, that they might recruit their forces for another harder campaign, I know not.

Likewise, in *Wallingsford* Calvinism also swayed from the earliest period, until the year 1832; when a great portion of the congregation, tired of Calvin's cant, called for more "liberal preaching;" and upon being refused, murmuring, bickering and asperity begins to kindle, the spark is fanned by every breath, and breakes out into open flame in the year 1833. The Seceders adopting the Methodist System, claimed the Meeting house for their exclusive use and benefit; but they were defeated on the merits; the Defendants having proved from the old Deeds and constitution that the adherers to Calvin's confession, however few in number, are entitled to the edifice with all its rights and appurtenances.

But in less than two years after this Schism is completed, a new preacher is wafted by some breeze to the convulsed village. He unfolds in the said Meeting house a novel, unheard of religious system which he styles, "New Divinity." The neatness of his dress and address, as well as the fashionableness of his sentiments, make a deep impression: So that the whole congregation, young and old, exchange without noise or discussion, the old for the new fashion; Calvin's old notions for the New Divinity.

Thus they go on: almost every congregation in the whole State has during these five years, either sent forth new swarms, or altered, or somehow modified their religious system; and it

is daily declared, even by the most enlightened people among them, that about two thirds of the population, although sharp and learned in other respects, were never baptized ; that they belong to no Church, because they know not what to believe among the endless conflicts of sectarians. Is not the finger of God in this ?

ISAIAH XXIX, 8, And as he that is hungry dreameth and eateth, but when he is awake his soul is empty ; and as he that is thirsty dreameth and drinketh, and after he is awake, is yet faint with thirst, and his soul is empty ; so shall be the multitude of all the Gentiles that have fought against mount Sion. Be astonished and wonder, waver and stagger : be drunk, and not with wine : stagger, and not with drunkenness : for the Lord hath mingled for you the spirit of a deep sleep : he will shut up your eyes ; he will cover your prophets and princes that see visions. Sectarians you have dreamed out your dreams and yet your soul hungereth and thirsteth ; you have fought against Mount Sion ; the Lord hath mingled for you the spirit of a deep sleep ; your prophets and princes saw visions ; their eyes are covered that they should not see the truth.

Truly has he said “ that since the Reformation the propensity “ to discord increases and sects multiply ; especially in this “ land of Conventions and Societies, and Meetings, they multiply beyond measure. O my brethren, how often have I “ thought of this question until my heart yearned for the miseries of Sectarian divisions, and felt as if my life would be a “ cheap sacrifice for the unity of Sion.” *Prim. Church, p. 302.*

Unfortunate man ! his tears and yearnings come too late. The makers of his own Church and 39 Articles have subsequently to the departure of the husbandman, scattered in the tillage the seed of the baneful tares of all these calamitous divisions now staring him in the face. Have they not inserted in that Common Prayer Book “ that the holy Scripture containeth all things necessary to salvation, so that whatsoever is

not read therein, nor can be proved thereby, is not required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

After having made that concession ; after having thrown open the Bible that contains the sublime mysteries, the science of salvation, to all classes and stations, to the young and the old, to the ignorant and the learned, to be construed or misconstrued, just as their caprice and passions direct them ; after having thus discarded all manner of rules, standards, and authority to arrive at the true sense, why should not sects and divisions spring up ? If the holy scripture containeth all things necessary to salvation, what advantage has he and his brethren over these sectarians ; have they not, all of them, the Bible open to them ? Or if the holy Scripture containeth all things necessary, why retain Prayer Books and parsons at enormous expense to expound it ? This reminds me of the simpletons that erected on the cross-roads, the all sufficient guide post, and procured moreover books, and hired men to expound from day to day the inscription aloft. Indeed, the deluge of infidelity let in here by the Makers of the Protestant Church can never be arrested by the sighs, yells, or tears of Reformed Ministers ; sects and doubts will continue to increase ; they cannot help themselves.

If you call upon any Episcopal Protestant to shew the ground of the faith that is in him, he will answer, " that he has the holy Scripture which containeth all things necessary to salvation," and if you rejoin, that if a false meaning or false religion be sucked from the Bible, it is better not to have it at all : if misunderstood, it is useless and pernicious. What security has he for the discovery of the true sense ? In answer he says that Providence has bestowed upon him common sense and reason to guide him, and that he is, moreover safe in following the interpretation of his college bred minister. Leaving him there, come to the Calvinist and ask him what is the foundation of his hope ? He will answer, as the Episco-

pal, that he has the Bible as expounded by his own private judgment and that of his minister. The Baptist, Methodist, Presbyterian, Quaker, Unitarian, and so forth, must make the self same reply—that they have the true sense of the Bible from their own private judgment, guided by their respective ministers. Their private judgment and minister is the final resort : not one inch farther can any one Protestant go, if true to his own principles.

But if you add, whereas all your Congregations daily split more and more, and whereas no two of your ministers agree upon any one religious question, nor upon the sense of any one text in Scripture, by what criterion do you know which congregation or minister is in the true path, and true sense of the Scripture? No man upon earth is able to say which Sect or minister is nearer the truth. To this solitary cause aro justly traced all the fiendish Sects and divisions which he so bitterly complains of. Well may he, if really solicitous for the unity of Zion, curse the memory of his own wicked forefathers, Luther, Calvin, Zuinglius, and the English Reformers. They have inflicted a deadly wound upon millions of souls for whom Christ Our Lord has shed his precious blood. He that pulls down the fences, him the serpent will bite. They pulled down the fences of the Vineyard, the wolves rush in to disperse and destroy. But Doctor Hopkins stands opposite, crying out, Sects, divisions, desolation of Zion ! Alas ! the poor man sounds the trumpet in vain.

Alteration VII.

His Majesty's Declaration.

“ Being by God’s ordinance Supreme Governor of the
 “ Church within these our Dominions, we have upon mature
 “ deliberation, &c. thought fit to make this Declaration follow-
 “ ing ; That the Articles of the Church of England, agreed
 “ upon by the Archbishops, and Bishops of both Provinces
 “ and the whole Clergy in the Convocation holden at London

“in the year 1562, do contain the true doctrine of the Church
 “of England, agreeable to God’s Word : which we therefore
 “ratify and confirm ; requiring all our loving subjects to con-
 “tinue in the uniform profession thereof, and prohibiting the
 “least difference from said Articles.” *See it prefixed to the*
39 Articles in the English Common Prayer Book.

The Ratification.

“This Book of Articles before rehearsed is again approved,
 and allowed to be holden and executed within the Realm, by
 the assent and consent of our Sovereign Lady ELIZABETH,
 by the grace of God, of England, France, and Ireland,
 Queen, Defender of the faith, &c. Which Articles were de-
 liberately read and confirmed again by the subscription of the
 Archbishops and bishops of the upper-house, and by the
 subscription of the whole Clergy of the Nether-house, in the
 Convocation in the year 1571,” *See it subjoined to said Ar-*
ticles in said Book.

The Ratification of the (American) Book of Common Prayer.

“By the Bishops, the Clergy, and the Laity of the Protes-
 “tant Episcopal Church in the United States of America, in
 “Convention this 16th day of October in the year 1789. This
 “Convention having in their present Session set forth a Book
 “of Common Prayer, and Administration of the Sacraments, and
 “other Rites and Ceremonies of the Church, do hereby estab-
 “lish the said Book : and they declare it to be the Liturgy of
 “this Church : and require that it be received as such by all
 “the Members of the same : And this Book shall be in use
 “from and after the first day of October 1790.” *See it prefix-*
ed to the American Common Prayer Book.

Remark ; the Liturgy was concocted in England in the
 year 1562, and in the United States of America in 1789. It
 is here and there but a home made thing ; no Apostle or Saint
 had any hand in it. In England it was manufactured by the

Archbishops and Bishops of the Upper-house and the whole Clergy of the Nether-house, and approved and confirmed by the Supreme Governor Our Sovereign Lady ELIZABETH; in America it was made by the Bishops, the Clergy, and the Laity, but approved and confirmed by no Supreme Head. The English Church is headed by Lady ELIZABETH, or little EDWARD or the pious GEORGE IV, the American Church is a headless trunk. The English Liturgy was made in a *Convocation*; the American in a *Convention*. A Convocation means an Assemble of men convoked or called together by some higher power: a Convention signifies an Assembly come together of their own accord; that have no head or Superior to call them together. The English Bishops and Clergy properly call their Assembly a Convocation because they are under the Headship of HIS MAJESTY. The American gentry have justly styled their Meeting a Convention, because they recognize no earthly Head.

The English Liturgy was made in a Convocation of Archbishops, Bishops, and Clergy; the American Liturgy in a Convention of the Bishops, the Clergy and the Laity. In England the Laity have no right divine to meddle in the manufacture of Creeds and Articles of Religion; in the United States of America they have that right. If they have not in England the divine right, how did they acquire it in America; or if they have it here, why not grant it to them there? The Laity had no hand in the Apostle's Creed, nor in the Council of Jerusalem, Acts XV. 6, nor in the General Synod of Nice, nor in any other that was held in the primitive times. If they had, Christianity would not be from that day to this. The English Church is Episcopal; the American is Episcopal in name, *Presbyterian* in fact. But more on this anon.

We see that the English Church and Articles of Religion, were conceived and begotten in the reign of *Edward VI*, and dressed up in the newest fashion in the Convocation of 1562 and 1571; and that the American "Liturgy" came into ex-

istence in the Convention of 1789. If the Prelates, or Laity, or both classes conjointly, think that they can make, remake, repeal, or amend Creeds or religious Articles, as they do the Constitution, where will they stop, or arrest the Infidel's attacks upon Christianity? Can he be brought to respect a religious system that is but lately invented, and that was often since its invention, altered in England, and again ripped up on the American shore.

That the doctrine and articles of the English Church have been ripped up on the American shore; that the American Episcopal Church has no connexion whatever, in doctrine, sacraments, or Church Government, with the Church of England, or with any Church in the whole world; that it is but a schismatical, Presbyterian Congregation, that started, at the spur of the moment, into existence with the American Revolution, we have the clearest proof from an authority that cannot be questioned—from *Dr. Hopkins, Prot. Bishop of Vermont*.

“Previous to the Revolution, the Colonies were,” says he, “under the *Spiritual jurisdiction* of the *Bishop of London*; and whatever construction was then put upon the office of a bishop and the promise of obedience to him in this country, continues to be the law of our Church to this day; *those points alone excepted*, in which our American Church has thought fit to *alter* it by some new provision.

“By the liberality of the British Government, after the peace was declared, an act of Parliament was passed authorizing the consecration of three bishops for the Church in this country. This was done upon the *express assurance* given by our Clergy in Convention, that the *principles* of the Church of England should be faithfully *retained*. A few extracts from the address of the Convention of 1785, to the English Prelates, will prove this clearly.

“When it pleased the supreme Ruler of the universe, that this part of the British Empire,” says that address, “should

be free and independent, it became the most important concern of the members of our communion to provide for its continuance."

"The petition which we offer to your Venerable Body is that you will be pleased to *confer* the *Episcopal character* on such persons as shall be recommended by this Church in the several States here represented.

"The Archbishops of Canterbury were not prevented, even by the weighty concerns of their high station, from attending to the interests of this distant branch of the Church under their care. *The bishops of London were our diocesans*: and the uninterrupted, although *voluntary submission* of our congregations will remain a perpetual proof of their mild and paternal government.

"And in the answer returned by the English prelates to the Address, we find a further evidence, in the *fear* entertained that the *principles* of the Church might be *changed* from the primitive and acknowledged standards. For, after stating their willingness to comply with the request, they (English Bishops) say, We are disposed to make every allowance, which candour can suggest, for the difficulties of your situation, but at the same time *we cannot help being afraid* that in the proceedings of your Convention, some alterations may have been adopted or intended, which these difficulties do not seem to justify. *These alterations are not mentioned in your Address*, and as our knowledge of them is no more than what has reached us through private and less certain channels, it is just both to you and to ourselves that we wait for an explanation....We cannot but be extremely cautious, lest we should be the instruments of establishing an ecclesiastical system which will be called a *branch* of the *Church of England*, but afterwards may possibly appear to have *essentially departed* from it, either in *doctrine*, or in *discipline*.

"In the next Conventional Address of the American Church there was an *assurance* of there being no intention of depart-

ing from the *constituent principles* of the Church of England ; and in the preamble of the act of that Convention, there is a declaration of their *steadfast resolution* to maintain the same *essential articles* of faith and discipline with the Church of England.

“Now all this took place previous to the consecration of the first American bishops . . . Bishop Seabury was consecrated by the *non-juring bishops* of Scotland in the year 1784, and bishops White, Provost, and Madison, under favour of *an Act of Parliament* were consecrated by the Archbishops and Bishops of England, in 1787 ; the first nearly five years, and the other three more than two years and a half before the formation of the present Constitution and Canons of our Church was commenced :” *Primitive Church*, p. 354, and onwards, *Burlington, Ed. An.* 1835.

To the words in Italic characters I would in particular call the reader’s attention. “The Colonies were,” he says, “previous to the American Revolution in 1776, under the spiritual jurisdiction of the Bishop of London. Whatever construction was then put upon the prelacy and the obedience due to them, continues to be the law of our Church to this day in America ; those points alone excepted which we thought fit to alter. The London bishops were our diocesans. The uninterrupted and voluntary submission of our congregations will remain a perpetual proof of their mild and paternal government. However, in the answer given to the American Address by the English bishops they feared and were afraid that the principles of the Church of England would be changed ; that alterations were already made, or intended by the American Convention, that were not expressed in their Address ; they—English Prelates, were extremely cautious lest they would be instrumental in establishing abroad a seeming branch of the English Church, but in reality a thing essentially different in doctrine and in discipline.

But the next Convention in the States gave an assurance

that they had no intention of straying from the constituent principles of the English Church, that they had formed a firm resolution to maintain in faith and discipline, her essential articles.

Now, all these proceedings—promises of love, reverence and submission to the London bishop, and of strict adherence to the essential principles of the Established Church, on the one part; and expressions of fear and suspicion that there were some alterations intended in America, on the other, were exchanged before the English Prelates had listened to the Petitioners. Finally, Seabury was consecrated by some *Non-juring* bishops in Scotland, and White, Madison and Provost under the favour of an Act of Parliament by some English prelates. Behold the source of the priesthood, if priesthood it could be called, in the Episcopal Church of America. What a hopeful source! Seabury drew from the Scottish *Non-jurors*, and the other three, from the pure fountain of Parliament, And what sort of beings were the Scottish *Non-jurors*? Dissenters, of course, from the Established Church. So then they have Scottish *Non-jurors* or Dissenters, imparting conjointly with the pure Parliament prelates, the Sacred character in the American Episcopal Church. In what manner, I would gladly know, do the waters of the pure and muddy fountains mingle as they flow along. As the little leaven corrupts the whole mass, is there no danger that the polluted stream of the *Non-jurors* spoils the chrystal waters of the Parliament prelates; and as nobody can say how many of the American ministers drew the sacred character from Seabury, doubt and skepticism must follow.

The English Bishops had smelt, at an early stage of the negotiation, the sinister views and intentions of the American gentry, and the event has fully proved how acute was their sense of smelling: for all the solemn promises that were made are basely violated in less than five years, in America, by essentially altering the doctrine and discipline of the English

Church, and blowing off the Royal Head, together with the London bishop. They played indeed a Yankee trick upon John Bull.

Who were the Scotch *Non-jurors*, and the English bishops, upon whom stands the entire fabrick of the American Church; did they descend by a regular succession of Orders and mission from any Apostolick Church of antiquity? No, but from *Henry VIII.* and *Cranmer*, who were but excommunicated hereticks. How could the hereticks, schismaticks and excommunicated, impart what they never had? They imparted nought but a wound to the heads upon which they imposed their sacrilegious hands; their consecrations are desecrations, their benedictions are maledictions. *Supra*, p. 17—30.

In 1789. that is, five years subsequent to the repeated promises of adherence to the principles of the English Church and of faithful obedience to the London bishop, "a Convention of Bishops, Clergy and Laity in Philadelphia made in the Common Prayer Book all the alterations which we have seen, and ripped it up from top to bottom, speaking thus in the PREFACE

"As the English Church steering between the extremes of rigour and laxity made in the reign of several princes, reformations of religion, so will we (American Protestants) yielding to time and circumstances, make further alterations.... Now this important work, (Common Prayer Book) being brought to a conclusion, it is hoped that the whole will be received and examined by every true member of our Church and every sincere Christian with a meek, candid and charitable frame of mind." *Preface to American Common Prayer Book.*

Arrogant men! Had you received and examined with a meek, candid, and charitable frame of mind, the Creeds, or the Saints, or the Festivals of pious antiquity; or even the Articles of your own boasted Mother Church; had you not

discarded five of the Sacraments, the holy sacrifice of Mass, the Invocation of Saints, Prayers for the Dead, and the Celibacy of the Clergy; had you not blown off the Confession of Sick persons, and your Spiritual Head; had you not stript the Calendar almost naked from fasts, abstinences, vigils and feasts; had you not basely broken your solemn promises and vows to the Bishops of England; had you not become Schismatics, not only from the Church of Christ, but also from the English Church, you might have some reason to hope that the incoherent absurdities of your new fangled Prayer Book would be received and examined by every lover of truth with a meek, candid, and charitable frame of mind. You pretend to hold the same principles that the English Protestants hold.

There is, however, one remarkable difference between you and them. For making converts they adopted coercion, you persuasion; they used prisons, fines, premunire, you pursue a meek and pacific course, merely hoping that your production will receive a candid, impartial hearing. But how are we to account for this lamb-like meekness of the American Parsons? As they never write, or preach ought against the pillage and Penal Laws of their Nurse and Mother Church, is it not evident that they approve of it, and that they would not be less sacrilegious and bloody, had they the laws and power in their hands? Thanks be to the Fathers of the American Revolution, they have not. Had there been an Harry, an Edward or an Elizabeth, not a Carroll, a Franklin, or a Washington; had there been tythes, glebes, or first fruits, to look to, the Parsons would take a decisive attitude; they should have all power, civil and ecclesiastical, spiritual and temporal, centred in the President of the United States of America.

THE VAGARIES OF JOHN H. HOPKINS, PROTESTANT BISHOP, VERMONT.

In the Books—"Primitive Creed," and "Primitive Church," which he published in Burlington, in the years, 1834, and 5, he presents to the reader such a variety of doctrines, that every man—the Catholick, the 39 Articles Protestant, the Methodist, the Calvinist, the Presbyterian, and even the Universalist, finds himself in them at home; as the clever and accommodating host, who, to please all, provides a dish suitable to every palate, so the Doctor serves up a mess, in which every reader and hearer cannot but find sentiments congenial to his respective taste and Creed. Perhaps he could not avoid it in these New England States; where there is no Spiritual Head or Standard of opinion but the News Papers and Periodicals; where all persons promiscuously roll from one Meeting house to another, not for the sake of the doctrine, but of the music and fashionables there. Indeed the following propositions extracted from said two Works seemed to me so motley and variagated that I felt no small difficulty in giving them a proper name. To call them, in general, Absurdities, or Heresies, would not answer, because some of them are sound Catholick doctrine; some Calvinism; some Quakerism, and others Presbyterianism. But finally, I style them, in general, as in the head'line, VAGARIES; that is, fickle and contradictory notions.

Would that his errors could be overlooked; but as they strike at the root of that faith descended from above, preached by the Apostles to all nations, watered with the blood of the martyrs, and which is the foundation of our comfort here, and of our hope hereafter, every watchman that sees it assailed should sound the trumpet, every shepherd furnished with the means and talents, should stand opposite and raise up a wall for the house of Israel.

Vagary 1.

“From this we see,” says he, “that the three fold ministry
 “was designed to continue after the Apostolick day; and the
 “testimony of the primitive Church declares with one voice
 “that such was the universal custom; that bishops, priests, and
 “deacons were every where the regular officers of the Chris-
 “tian Church: and that there was no Church without them.”
Prim. Church page 192.

“Now from these extracts there are several points sufficient-
 “ly manifest; first, that the want of Episcopal government is a
 “defect, and a serious defect; but that the Churches that have
 “it not, may, nevertheless, be true Churches, as far as regards
 “the *essentials* of a Church.” *Ibid. p. 330.*

Here is a dish for the Protestants and another for the Pres-
 byterians: in the first proposition he is a Church of England
 man; and in the second a Presbyterian Calvinist, in the one
 he says that there was no Church without bishops, priests and
 deacons; and in the other, that a Church may have the es-
 sentials without them. If the profane Congregations that
 have no priesthood of any sort, may, nevertheless, have the es-
 sential attributes of a Church they need not care for the acci-
 dental ones. I carefully perused several pages before and af-
 ter the said page 330, in quest of some sacred authority for
 his wild assertion, but I searched in vain; no shadow of proof
 from an Apostle, Saint, Pope, or Council is there found; no,
 not any, but an immense mass of muddy stuff from Chilling-
 worth, Hooker, Calvin and others of the same caste.

On the contrary; *Priest* and *Sacrifice*, are relative terms:
 never was a priest, that had not a sacrifice to offer, nor a sa-
 crifice offered but by a priest; nor was there ever found a
 Church without both the one and the other. The Synagogue
 had them; the Church of Christ has them. HEB. v. For every
 high priest taken from among men is ordained for men in the
 things that appertain to God that he may *offer up gifts and*
sacrifices for sins; who can have compassion on them that are

ignorant, and that err ; because he himself also is compassed with infirmities: *Ibid.* ix. The former indeed had also justifications of worship, and a worldly sanctuary : for there was a tabernacle made the first, wherein were——. Now these things being thus ordered, into the first tabernacle the *priests* indeed always entered accomplishing the offices of *Sacrifices* ; but into the second the high priest alone, once a year Which is a parable of the time present, according to which *gifts* and *sacrifices* are offered. And the Lord Jesus Christ in creating the Church left her not without a Hierarchy ; he gave her some Apostles, some doctors and other some teachers : 1 COR. XII. Low, therefore, and miserable must be the state of affairs in the Protestant Church when one of her would-be-prelates teaches them, that if they have no bishop whatever, they may have the essential attributes of a Church. What wonder then, if all turn out prophets and teachers blow off their ministers altogether ? This they will perhaps do when a few more lectures and divines usher from Doctor Hopkins' school.

Vagary II.

“ The Episcopal Church maintains that from the Apostles' time there have been three Orders of ministers in the Church—bishops, priests, and deacons : *Ibid.* 188.

“ Speaking of Novation, Cornelius says, was this vindicator of the Gospel ignorant, there ought to be but one bishop in a Catholick Church, in which it was not unknown to him (for how could it be hid ?) that there were forty six presbyters, seven deacons, seven subdeacons, forty two acolytes and exorcists, readers and door keepers :” *Ibid.*, p. 246.

Here also is a snack for his Episcopal, and one for us Catholicks : in the first proposition he is a Church of England man ; in the second, a Catholick : for his Protestant three orders he gives no sort of proof ; but for the Catholick seven Orders he gives as authority, *Cornelius*. But who was this

Cornelius ? The holy Pope who ruled over the Church in the end of the 3d century. Upon what principle does Dr. Hopkins, who has long since deserted from the Catholick Church, now lean upon any Pope, Catholick Father or Catholick Council that flourished prior to the days of *Luther*, or of *Henry VIII* ; what right has the deserter to seek shelter under the batteries of the army from which he has deserted ? We Catholicks should check his plagiarism by a legal injunction. He pretends and seems to be enamoured with the Primitive Church. But here is St. Cornelius, the Supreme Pastor of that same Primitive Church, declaring in the end of the third century as a general and well known fact—a fact of which no man could be ignorant ; that there are seven Orders : and giving moreover the names and offices of each. The holy Pope stood not alone in teaching that doctrine, for their names and offices are also recorded by *Dionys. Hist. Eccl. Con. Carthag. IV. Can. 4, & passim ; Ignat. Epist. ad Antioc. Con. Trid. Sess. XXIII, c. 2*. Nay, the unbroken current of tradition attests the same fact—that there ought to be seven orders. Has Dr. Hopkins then, the face to teach in the teeth of all these witnesses, that there ought to be but three Orders ?

Vagary III.

“Then led by the spirit of truth,” says he, “and faithfully endeavouring to be guided by the Scriptures, Luther and Calvin, and Zuinglius, and the Martyrs of the Church of England, did indeed, victoriously resist the usurpations of the Church of Rome. They succeeded in rescuing multitudes from the yoke of *priestly* tyranny, and in establishing a far purer and more scriptural system. But to restore the primitive union of the Church of Christ was impossible. Nay, they could not even establish union amongst themselves.” *Ibid p. 2*.

“Then Luther and Calvin and Zuinglius, who had no

“bishops in their parties, were reduced to the necessity of casting aside this feature of the Apostolick system, and of going on without it; or else the progress of reform must have ceased for want of ministers :” *Ibid.* p. 193. “Calvin had no bishops on his side, and felt constrained to dispense with them.” *Ibid.* p. 257.

Now it is ascertained from an authority that cannot be questioned—from a Protestant Prelate, that Luther and Calvin and Zuinglius, and the English Reformers had no bishops in their parties; and that if they had not cast them overboard and gone on without them, the progress of reform would have ceased. Now a question, serious, and entitled to the solemn attention of all Protestants, arises; If the worthies had cast their bishops into the deep and sailed on without them, how has it happened that they picked them up again on the reform-voyage? It is not even pretended that they picked them up: for if they had picked them up, the progress of the reform should have ceased. From this concession which he makes, it is evident, even in the absence of any other proof, that the Lutherans, Calvinists, Zuinglians, and the Protestants, have, neither in England, nor in America, nor any where else, a Priesthood of any sort; and that their Congregations are profane assemblages of Presbyterians from that day to this. Poor infatuated Protestants, how they are duped by their infidel hypocritical teachers.

Is it not horrid blasphemy for him to ascribe to the Spirit of Truth what Luther himself ascribed to the devil; with whom, he said in his Publications, he had several protracted and weighty conferences? The assertion that the Reformers were led by the Spirit of Truth to resist the ancient Church, rescue multitudes from *priestly tyranny*, and to establish a purer and more scriptural system, comes with bad grace from any man calling himself a bishop; it may perhaps sound sweetly in the mouth of a Presbyterian, or Universalist. Has the Doctor the folly to say that those who victoriously resist the

Church and shake off the priesthood can establish a purer and more scriptural system? Will not the people take him on his own word, and, to the purpose of arriving at this pure and scriptural system, discard both himself and his ministers? And what, let me ask, is this innate defect in Holy Orders, that persons ordained can never discover or retain the pure religion whilst the laity can? I should like to hear the sapient Doctor answer the question.

So that as soon as Luther and his fraternity deserted the Fold, their conventicles went to pieces; the obstacles to a reunion were insurmountable; the same spirit of disunion increases among them ever since, until the sects so far multiplied that no man could now-a-days count them, nor say what is the cause of their separation. Doctor Hopkins is all in tears for this desolation of souls and distraction of Sion. What other result could they expect, who have deserted the Fold and Pastor, and pulled down all the land-marks of their forefathers; they who embrace and follow, each of them, whatever religious system they please? If the people, in politicks, cast away the Governor and the laws, anarchy and barbarity would be the consequence; if the students despise the teacher and his rules, quarrels and divisions would follow. But when the people and the students again see their folly, what other course would prudence and self-preservation recommend but to retrace their steps to the very point from which they had in their madness started—to re-establish the laws and re-submit themselves to the Governor? And why should not the Protestants, if their tears are sincere for the divisions of Sion, adopt the same course.

Vagary IV.

“I begin with Calvin, who honestly praises, although he “did not follow, the primitive Church. In his great work, “the Institute of the Christian Religion, he uses these words.” *Ibid.* p. 252. “and as I regard the admissions of Calvin with “more than common partiality, I shall commence with a few

"lines of his Christian institute. The chief thing in the office of a bishop, saith Calvin, is to teach the people the word of God; the next; to administer the sacraments; the third "to admonish and correct; yea, to correct those who sin, and "to keep the people within the bounds of holy discipline." *Ibid.* p. 280.

What a fine fellow was Calvin, who, after he had discarded bishops and gone on without them, begins to discant on their duties—to tell them that they are in duty bound to preach the word, minister the sacraments, admonish and correct the sinners. Does Doctor Hopkins really imagine that the man that cast away bishops and gone on without them, could have a Christian Institute, or any spark of Christianity? And why does he regard the admissions of Calvin with more than common partiality? It is because he cast away bishops. Verily, it would seem that the man who so highly praises the anti bishop Calvin is anxious that others would follow Calvin's steps that he is a Calvinist or Presbyterian at heart; gnawing under mask of a bishop the very vitals of his own Episcopal Church. If there be in the United States a few more Hopkins, the Protestant Church will be a gone-by thing; no where to be found.

Vagary V.

"The presbyters being the assistants of the bishops in "preaching and administering the sacraments, and the deacons aiding both in the lower functions of the ministerial "office; but the superior powers of ordination and of government being confined to the bishop alone. In cases of difficulty demanding common consultation the Apostles assembled together in council. In like manner, the primitive "Bishops assembled for similar purposes, and each bishop "possessed an equal voice in the decision:" *Ibid.* p. 192.

"Those, to whom the office of teaching was enjoined, "continues Calvin, were called presbyters. They elected one "out of their number in each city, to whom they gave especially the title of bishop, lest from equality, as usually hap-

“pens, dissensions might arise. The bishop however was not superior in honor and dignity, as to have any domination amongst his colleagues; but the same duties which the consul had in the Senate; that he might propose the subjects of business and collect the opinions; that he might have the precedency before others in consulting, admonishing and exhorting; that he might rule their whole movements by his authority and execute whatever was decreed by their Common counsel. But so far as it appertained to the office of which we are speaking, continues Calvin, the dispensation of the word and of the Sacraments, was equally incumbent on the presbyters and on the bishop :” *Ibid.* p. 253.

“With all his (Calvin’s) disposition to lower the order of bishops, he grants them as much superiority as the Consul in the Roman Republick : and that by the way, *is a little more* than our bishops, at the present day, are disposed to claim:” *Ibid.* p. 256.

Here again is Doctor Hopkins this, and that, and every thing : in the first paragraph a Church of England man ; in the second a Presbyterian ; there he centres the Church government in the bishops alone ; but here he makes mere cyphers of them, sinks them to a level with the Consul in the Republick, with merely a power to propose the subjects for discussion, collect the votes, and execute the decrees. This was Calvin’s identical principle ; which is faithfully followed to this day by the Presbyterians. They concede the same power, but no more, to the Moderator in the Synod.

“And that, by the way, is a little more than the Protestant bishops in America are disposed to claim.” Therefore the American bishops claim not as much, but *a little less* power than the Moderator has. Humble souls ! how do they measure that *little less* : how many ounces or inches of power do they claim less than the Moderator or Consul possesses ? Therefore the American bishops have silently slid away into Presbyterians ; nay, they have gone farther than any Presbyterian Moderator ; for they are, by the way, disposed to claim a

little less power than he; therefore we have in the States of America a people who are Episcopal in name, Presbyterians in fact.

Vagary VI.

"Our Lord and Saviour, saith this author, in MATT. xvi, "giveth his Apostles regiment in general over God's Church. "For they that have the keys of the kingdom of heaven, are "thereby signified to be stewards of God's house under whom "they guide, command, judge and correct his family. And "because their office therein consisteth of sundry functions, "some belonging to doctrine, some to discipline, all contained "in the name of the Keys, they have for matters of discipline as "well litigious as criminal, their *courts* and *consistories* erect- "ed by the heavenly authority of the most sacred voice who "hath said, *Tell the Church.*" *Ibid.* p. 283.

What do I see; is it possible that my eyes deceive me? Here is sound Catholick doctrine taught by him; "that the Apostles, and, of course, their Successors, received from Christ the *keys* of the kingdom of heaven, with power to command, judge and correct, his family in matters of doctrine and discipline; that the text, *Tell the Church*, signifies that all matters—litigious and criminal appertain to their courts and consistories. Is it possible that such Catholick doctrine would come from the pen of him who had a little while ago boasted with seeming delight that the Reformers had victoriously resisted the same Successors, and rescued multitudes from priestly tyranny, and cast off bishops and gone on without them. And why, let me repeat the question, does he teach one thing at one time, and another thing at another time? He has without doubt taken a lesson from the worldlings. It is reported that some prudential venders of spurious wares exhibit for deception sake, now and then, the genuine.

Vagary VII.

"From this we distinctly see, that bishops, priests and deacons are every where the regular officers of the Church; and hat

there was no church without them; and as St. Paul placed Timothy and Titus over the Churches of Ephesus and Crete, so the other Apostles had ordained the first bishops in every city. The presbyters and deacons were helpers; but the superior powers of ordination and government were confined to the bishops alone :” *Ibid.* p. 192.

“And in the subscriptions of the bishops at the great councils of Nice in the year 325, we find a number of instances. “Thus we read of John, bishop of Persia, Euphrosynus bishop “of the island of Rhodes.” *Ibid.* p. 269.

May I hope that our readers will remember the words of Doctor Hopkins. “The superior powers of ordination and government were confined to the bishops alone.” That the laity had no hand or part in the Councils of Jerusalem and Nice. Had the Redeemer, or Apostles, or the primitive bishops, held deliberations with the laity concerning the doctrine to be preached, and the Churches to be founded, they would have made a pretty work of it. They not only propagated the gospel and sent missionaries and founded Churches without consulting Cæsar and his governors, but in direct opposition to them : Acts v. 27. The high priests asked them, saying Commanding we commanded you that you should not teach in his name; and behold you have filled Jerusalem with your doctrine and you have a mind to bring the blood of this man upon us; but Peter and the Apostles answering said; *We ought to obey God rather than man.*

With these facts before their eyes, it is astonishing that the Protestants would in America adopt for the government of their religious system, Conventions of Bishops, Clergy, and Laity, as we shall, in the sequel see them doing. Alas, the poor Clergy could not act otherwise: had they at the Revolution excluded the laity; had they not adopted the Republican system, it is extremely probable there would be no Episcopal Church in the states from that time to this; that undisguised presbyterianism would be generally adopted; the Protestants were then too far gone in “gospel liberty” as not to have, *according to their own desires*, Clergy.

Why should he assert, "that each bishop possessed an equal voice in the Decision?" As he seems to own the Acts or Decrees of the Council of Nice, he must see, if he does not close his eyes, that Osius, bishop of Cordova in Spain, and Victor and Vincentius, priests from Rome, presided in that Council in the name of Pope Sylvester.

Vagary VIII.

"It is asked, says LeClerc, among Christians which form of Church government is from the Apostles; for that form seems to be preferred before others which was constituted in the beginning and of the two Churches, in which otherwise the gospel is taught with truth and purity, that Church is to be chosen in which the Apostolick form of government exists; although the government without the thing—That is, government without the gospel is but the empty image of the Church."

"But now there are two forms of Church government, of which the one is, that where the Church acts under a single bishop; who alone has the right of ordaining presbyters, and the other inferior orders of evangelical ministers; and the other, where the Church is governed by equal presbyters, to whom are joined from the people certain men of some prudence and irreproachable conduct. Those who have read without prejudice the remains of the most ancient Christian writers, know well that the first form of discipline which is called *Episcopal*, such as we see in the southern part of Great Britain, was every where established in the very next age after the Apostles; whence we may suppose that it was of Apostolick constitution. But the other which they call *Presbyterian*, was instituted in many parts of France, Switzerland, Germany and Holland, by those who in the sixteenth century seceded from the Church of Rome." *Ibid.* p. 260.

Let us pause a moment to digest the delicious dish served

up by Doctor Hopkins and his guide, *LeClerc*. They imagine two forms of Church government—the one *Episcopal*, where the Church is governed by a *single bishop*, and the other *Presbyterian*, where it is ruled by *equal presbyters* and *certain men* of some prudence chosen from the laity; the one prevails in south Britain, and the other in many parts of France, Switzerland, Germany, Holland, and in Scotland; The one is Apostolick, because it came down from the Apostles; and the other unchristian, because it was invented in the sixteenth century by those who seceded from the Church of Rome. May I hope that the reader will not forget the definition which they give of an Episcopal Church and a Presbyterian Congregation; for he will find, by and by, the very same system of government which they call Presbyterianism, adopted by the Episcopalians in America.

Further, “although the two Churches have equal pretensions to gospel purity; although it be preached as pure in the one as in the other, yet the ancient Church holding the Apostolick mode of government is preferable to the Church that has it not.” It is astonishing that any people calling themselves Christians would ask such a question, as *LeClerc* says they did: it is also astonishing that any Christians would be so silly as to suppose that the gospel could be taught or preserved pure in the Congregation that started into existence in the sixteenth century and that drew neither orders nor mission from the Apostles. How shall they believe him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? Rom. x.

From these reflections another question of the highest importance to all Protestants arises; namely, have the Episcopalians themselves a priesthood or mission? Proof in abundance has been given in page 26 and onward, that they have not—that neither hereticks, Schismatics, nor excommunicated persons have, or can have a priesthood or worship that could by any means avail them to salvation. And even if we had not had

hitherto seen any such proof, Doctor Hopkins himself supplies it.

Vagary LX.

"The Church, from Maine to Florida, is one body, connected by the most perfect rules of unity, in *doctrine, worship* and discipline ; in none of which can any change be made, without the regular action of the whole, meeting together in General Convention every third year, or oftener if necessary, and voting by their representatives in a manner altogether republican : " *Ibid. p. 267.*

"We next turn to the legislative power of the Church, in which we more especially find the perfect application of republican maxims of government as they are developed in the constitution of the United States.

"The bishop is governor and judge of the Church within his own diocese, but he can make no law or canon ; his power over the laws of the Church is no greater than the power of the civil judge over the laws of the land ; he is to expound and apply them, and he can do no more. But for the making of laws, each parish sends its delegates, elected by its vestry, from the laymen, to represent it in the diocesan Convention, which, like the Legislatures of the States, meets once in every year : the presbyters and deacons are also entitled to a seat in this Convention, subject to certain diocesan qualifications, and the bishop presides. In this body, thus composed of the whole Church in each diocese, the laity, being present by their chosen representatives, and being always, in number, more than the Clergy themselves, all the Canons of each particular diocese are proposed, discussed, and passed, by the consent of the majority, in a manner which bears the closest analogy to the civil government of our country the bishop and the Clergy united cannot make any rule or law whatever." *Ibid. p. 266, and 7.*

Behold the Constitution and legislation of the high sounding Episcopal Church in America. It is indeed, "A perfect

application of republican maxims ;” an accurate imitation of the United States Constitution—that popular form of Church Government “ where the Church is ruled by the bishop, equal presbyters, and certain men of some prudence and good conversation from among the laity,” the identical form, which, as Le Clerc said, is the *presbyterian*; which was instituted in many parts of France, Switzerland, Germany, and Holland, by those that seceded in the sixteenth century from the Church of Rome.” Therefore, there are in the United States of America, people calling themselves Episcopal, who are presbyterians in fact: there may be some charm in the name, Episcopal, after the reality is gone by.

As the Lay influence always prevails in their convention, it is but an assemblage of worldlings, divested of all religious features whatever; and as no sacred or religious qualification is required in the lay-delegates, the parish may delegate Unitarians, Socinians, or Atheists; and then the laws of the Episcopal Church sink down into atheism. What is to prevent it? Surely, the Protestant Bishop with his would-be Clergy, cannot stand opposite and say; this must not be; for he is but a governor and judge, bound to interpret and apply the laws, not to alter or modify them. He may, if he demur or refuse to execute them, soon feel a perfect application of republican maxims; he may soon be sent home, as the school-mistress is dismissed by the Select Men, to mind his wife and little Evangelicals.

“ No change can be made in *doctrine, worship or discipline*, without the regular action of the whole Convention.” What is the inference, but that that motley assemblage of would-be bishops, presbyters and laymen, take upon themselves to change their doctrine and worship? In that case, nothing can prevent some future Conventions, if inflated with civil and religious liberty, from voting away Christianity altogether. If they look upon their doctrine and worship as changeable things, they cannot call them the doctrine or worship of God;

for God's law endureth forever ; neither one iota, nor one particle can be taken from it until the end of time. If that lay-convention, (it cannot be called by any other name : for the laity will always have the majority in it) amend and abrogate their doctrine and worship from year to year, what is to arrest the torrent of infidelity ; will not some future Conventions set aside the doings and the doctrine of the present reformers and substitute for Episcopacy and priesthood, as Luther, and Calvin, and Zuinglius, and the English Reformers did, "some purer and more scriptural system." Such was the progress of the Reformation in all countries that embraced it. The first step was to abolish the priesthood, the second, to get up lay preachers and lay conventions ; and the last, divisions, doubts and atheism. Witness Germany, England ; and even our own United States, and, particularly, New England, where half or more, of the population declare without fear of God, or shame of man, that they were never baptized, that they belong to no Church, and that they know not, in the perpetual conflicts of sects, what to believe.

Vagary X.

"But it may be asked, is there no way in which Christian
 "unity can be accomplished? Shall the people of God nev-
 "er walk together on earth again? Is there no principle in
 "which all that call upon the same Lord can agree, to bring
 "them out of this awful state of distraction? O my brethren!
 "how often have I thought of this question until my heart yearn-
 "ed over the miseries of *Sectarian division*, and felt as if my
 "life would be a cheap sacrifice for the unity of zion. How
 "often have I dwelt upon the mode in which alone it seemed
 "to my mind that such a glorious result could be accomplish-
 "ed, until I almost imagine that the time had come for heal-
 "ing the wounds and restoring the peace of the Redeemer's
 "kingdom.

“ I represent to myself in fancy a period, when good men
 “ of every denomination and party have become sick and
 “ weary of discord and confusion, of slander and calumny, of
 “ intolerance and persecution, and long with intense desire
 “ for primitive unity and order. At length the favored hour
 “ is come, and lo ! a general cry is heard for a **UNIVERSAL**
 “ **COUNCIL**—a great Convention in which every sect should
 “ appear, by its representatives, chosen by election after solemn
 “ fasting and prayer.

“ Rome hears and responds to the appeal. Her empire
 “ weakened, if not broken and threatened more and more, if
 “ not by the progress of the Reformation, by the far more fa-
 “ tal march of infidelity ; her Hierarchy tired of warfare and
 “ *intrigue* ; her Pontiff disposed to risk a portion of his cum-
 “ brous and painful honors for the sake of peace. Greece
 “ gladly unites with the proposal : and so does Protestant Ger-
 “ many.

“ England, now more than ever, feeling the absolute ne-
 “ cessity of religious unity—England, chafed and irritated
 “ by the restless demon of Sectarian zeal ; once revolution-
 “ ized by the fury of fanaticism, and now bleeding under the
 “ lash of civil discord—England hails the summons and joy-
 “ fully yields her treasures of genius and piety to the work
 “ which promises to make the holy Catholick Church one
 “ Church again.

“ And in our own land, the New World, in which every
 “ jarring element finds a home ; where the inventive faculties
 “ of our people even increase the variety of Sects with each
 “ succeeding generation . . . where every possible motive
 “ should impel each branch of Christ’s kingdom to desire a
 “ cessation of hostilities—in this land of Conventions, the
 “ land of Unions, there is a universal welcome ready for the
 “ measure so old, and yet so new—of a **GENERAL COUN-**
 “ **CIL** of Christendom.

“ And now the principle is to be settled which shall guide
 “ the deliberations of this august body . . . *The Word of God*

“and *the writings of the Fathers*, being in fact the only authorities to which the great divisions of the Christian world ever have appealed, to these the appeal must be made; and “by these the acts of this Universal Council must be guided, “in the hope of regaining primitive unity once more:” *Ibid.* p. 302, and onward.

The Ship when drifted from her mooring, is blown onward through the boundless deep, without pilot, helm and compass, amidst direful rocks and quicksands, beset with infernal sharks to gnaw and crush each sinking soul; whilst the helpless, trembling seamen casts a wistful eye upon the receding shore. Luther, and Calvin, and Zuinglius, and the English Reformers, had let loose the barge, cast bishops overboard, and Popes and Councils and Fathers, as useless lumber, and sailed out without them; and now the poor mariner sees no chance or mode of restoring Christian unity and bringing Christians out of their awful distraction and sectarian divisions, but by resuming the very things that were thrown overboard—*Pope, Fathers, and Councils*.

“England chafed and irritated by the restless demon of Sectarian zeal; once revolutionized by the fury of fanaticism. In the New World where every jarring element of religious faction finds a home; the inventive of faculties of the people even increase the variety of Sects with each succeeding age, inso-much that learned men can hardly count the Sects, or point out the difference between them or the cause of the separation.” Ye shades of Luther, and Calvin and Zuinglius and English Reformers, where are ye; and you, Elizabeth and Edward and Cranmer, is it thus that your Church plunderings, your fines and prisons and gibbetts, go with the wind; where are your Penal Laws against Catholics; is your Common Prayer Book and Protestant Church going and forever gone, chafed and irritated by the restless demon of Sectarian divisions; is there no hope of salvation for ye but by retracing your steps towards the Catholick port, and restoring to their

rightful station the Fathers Popes and the Councils which you had long since thrown by ?

On the contrary it is written in the *sixth* of the 39 *Articles*. " Holy scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And again it is written in the *twenty first* of the 39 *Articles* : " General Councils may err, and sometimes have erred, even in things pertaining to God. Wherefore things pertaining by them as necessary to salvation have neither strength nor authority unless it may be declared that they are taken out of holy scripture."

Therefore Doctor Hopkins, by recommending a General Council as the only probable means for healing the wounds inflicted by sectarianism on Christ's Church, and by recommending the Bible and Fathers as the only standard to guide that Assembly's deliberations, abjures the Protestant Church—the crazy, mastless hulk. This shews his good sense and prudence. It is written, *I am found by them that call me not*. God, who wills not the death of the sinner, but that he be converted and live, calls him by various ways and diverse manners : now he opens to his eyes the yawning deep below, and then he gives him a glimpse into the joys above ; now he pictures to him the miserable state of sin in which he stands, and then he opens his eyes with sickness, trials or afflictions. Will not the patient that sees his own dreadful state, speedily seek for effectual cure ; will not the onward traveller, when he sees the awful precipice ahead, at once retrace his steps ? Will not Doctor Hopkins, when he sees the spasms and convulsions of the Law-Established Church, how she is at home and abroad, chafed, irritated, distracted by the demoniack fanaticks, abandon forever, the crazy, agonizing

hulk, and board again the Catholick Ark, that has already braved the storms of eighteen hundred years.

But alas, a formidable, and to others, an insurmountable, obstacle stands in his way, namely, the *wife* and the *children*. He that is with a wife is solicitous for the things of the world, and he is divided. And again, The man serving as a soldier to God involves not himself in worldly affairs. Therefore neither the Apostles, nor the primitive Clergy, nor any Clergy ever since, in the Catholick Church of Christ, were incumbered with a wife or little ones; nor did they involve themselves in worldly businesses. Protestant ministers, if sincere in their professions for unity in the kingdom of God, should at once fall into the same practice of Apostolick celibacy. But if they do, what would become of all their wives and little things; how and where would they find food and raiment? It is from this cause, but from no other—the necessity of providing bread for themselves and families, that fanatical ministers engender and uphold Sects. Until the American Protestants see through this, and some how remedy the evil, by forcing the ministers to adopt the Apostolick celibacy, it will be useless to talk of unity in the kingdom of Christ.

Although to leave his wife and little ones for the sake of peace and unity in Sion, be irksome and painful to other ministers, it cannot be so to Doctor Hopkins, saying; “O my brethren, how often have I thought of the question of union, until my heart yearned over sectarian divisions, and felt “as if my life would be a cheap sacrifice for the unity of “Sion.” Surely, a separation from his wife and children for Christ’s sake, can be no difficulty to the man who considers his life a cheap sacrifice for the unity of Sion.

Behold the *Reverend Messrs Barber* of New Hampshire, *Richard* of Montreal, *Connolly* of Natchez, and the *Hon. Spencer Percival* of England—Clergy of spotless fame and conversation, presiding over numerous and respectable flocks possessing the fat of the land, and enjoying to the very mo-

ment of their conversion, the good graces of their Superiors. Nor could the concupiscence of the flesh, or the concupiscence of the eyes, or the pride of life, move them to abjure the Protestant for the Catholick Church : for in the former they had ample patrimony, no restraint of celibacy, whilst they had no earthly expectation in the latter, than poverty, chastity, continency, prayer and fasting. Their irreproachable career in the Catholick Church is the best evidence that their conversion sprung not from any profane or worldly motives ; for as soon as the Master stood at the gate and knocked, they heard his voice, and opened to him the door ; as soon as He said to them ; Come ye after me, and I will make you to be fishers of Men, they left the nets and entanglements of Protestantism, obtained absolution from their heresies, studied Catholick divinity and received Holy Orders from the Catholick bishop.

Behold, said St. Peter, we have left all things, and followed thee, what reward therefore shall we have ? Jesus said to them : Amen, I say to you, that you who have followed me, in the regeneration, when the Son of Man shall sit on the seat of his majesty, you shall sit on twelve seats, judging the twelve tribes of Israel ; and every one that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred fold, and shall possess life everlasting : MATT. 19.

Doctor Hopkins, if he would follow their steps ; do as they did, regain the Catholick Church, the only port for security, will not have to abandon, in fact, but merely in affection, his lands, or his house, his wife, or his children ; keeping in view the Apostle's admonition, 1 Cor. vii, 29, This therefore, I say, brethren ; the time is short ; it remaineth that they also who have wives, be as if they had none ; and they that weep, as though they wept not ; and they that buy, as though they possessed not ; and they that use this world, as if they used it not ; for the fashion of this world passeth away. That is, as

St. Gregory the Great expounds, the man that has a wife, is as if he had her not, when he retains his affection towards her, subject to the love that is due to God, and loves her not from any sensual or impure motive, but because the Apostle commands, Husbands, love your wives, as Christ also loved his Church and gave himself up for her. The man that weeps is as though he wept not, when he never in his earthly grief and trials ceases to reflect on the lasting joys of heaven; and the man that rejoices is as though he rejoiced not, when he never in the midst of his sensual joys and pleasures, loses sight of the future judgment. The Apostle then says, *The fashion of this world passeth away*, as if he would say, It is beneath immortal souls to love the things or allurements of this world, that quickly recedes from view. As the Psalmist said, Trust not in iniquity, and screen not rapine; if riches abound, set not thy heart upon them. And as Christ Jesus hath said, I came to set man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's enemies shall be they of his own house. He that loveth father or mother more than me, is not worthy of me.

As it is also written, *And let not the husband put away his wife*, the doctor need not for the attainment of laical communion to leave his wife, but for being promoted to Holy Orders in Christ's Church the Vow of Celibacy is indispensibly necessary. Whilst the journies, trials, companions and persecutions of the Apostles are minutely recorded in the Acts there is no mention whatever that they were subsequent to their vocation incumbered with wives or little ones.

He says, "Rome hears and responds to the appeal. Her Hierarchy, tired of warfare and *intrigue*. Her Pontiff disposed to risk a portion of his cumbrous and painful honors "for the sake of peace."

Our Catholick Clergy tired of warfare and *intrigue*. Had he said so of the protestant ministers there may be some truth

in the saying : they are chafed and irritated and kept constantly in hot water by the demon of sectarian warfare. If intrigue mean " to form plots, or carry on private designs," the epithet truly fits his own fraternity both in England and America : for Cranmer and the rest of them first intrigued with *Henry VIII.* for divorcing and beheading his wives, plundering the religious houses and hurling the kingdom into the gulf of schism ; secondly, they have intrigued and pandered to *Edward VI.* for creating the Protestant Church and Common Prayer Book ; thirdly, they have by base intrigue and perjury sworn, as long as he had good things in his hands, that he is Head of their Church, but the very moment he lost them in America they pandered to him no longer ; they shook him off ; in short the Protestant Clergy intrigue with the king on every question between him and the people.

On the contrary, the Catholick Clergy stand to their conscience and to the people. By whose influence principally had Magna Charta been obtained in the reign of king John, that great national Covenant the pride and boast of England ? By the influence of a Catholick Bishop, Langton. By whose influence principally had Catholick Emancipation been wrested from England in the year 1829 ? By the influence of the Catholick Clergy of Ireland. Had they then intrigued with the ministers of the Crown ; had they abandoned the people and pursued first fruits, tythes and glebes, as the Protestant Clergy did, vain would have been the struggles of O'Connell. Had they not braved the *Cholera* in all its ghastly and terrific features ; had they by intrigue abandoned the dying, as the Protestant Ministers did in Dublin and Quebec, they would be justly chafed and irritated by the restless demon of Sectarianism.

"The Roman Pontiff, " he says," is disposed to risk a portion of cumbrous and painful honors for the sake of peace."

Through what channel has the Doctor learned that His Holiness is disposed to risk a portion of the Deposit for the

sake of peace with Protestants? He has learned it from no quarter ; it is but a revery ; if he really believes as he writes, he deceives and is deceived. Supposing for argument sake that the Pope would compromise—agree to split the difference as they do at the fairs in Ireland, would that attract all the clashing sects into the bosom of the Church and restore peace and unity to Sion ? It would produce a contrary effect, the jarring elements would soon be chafed irritated, and distracted, by the demon of fanaticism. The Pope never will, never can compromise ; he will steer the Ark, relying on the promise of Christ that *the gates of hell will not prevail against her*.

Vagary XI.

“ In cases of difficulty, demanding common consultation . . .
 “ . . . the primitive Bishops assembled, and each bishop possessed an equal voice in the decision. But the superior importance of the cities in which they resided, and the greater comparative extent of their official influence soon prepared the way for a pre-eminence amongst the Bishops themselves which led in a few centuries to the establishing of Metropolitans, Arch-Bishops, Primates, and Patriarchs. The conversion of Constantine, the Emperor of Rome, induced a high degree of worldly consequence to be attached to these distinctions ; and pride and power went hand in hand ; until, finally, about the beginning of the seventh century, the influence of the Bishop of Rome became a sort of legalized usurpation ; and in a few years more the domination of Popery assumed the form of iron supremacy, which was broken by the Reformation :” *Ibid.* p. 192.

Mark the vague and indefinite expressions ; “ soon ;” “ in a few centuries ;” “ about the beginning of the seventh century ;” “ in a few years more :” His paragraph, when stript of its verbosity, is tantamount to this. All bishops were originally on a level ; but the importance of their respective sees gave rise soon to distinctions, which were embodied in a few

centuries into honorary titles—Patriarchs, Primates and Archbishops; and gained by the conversion of Constantine the Great still more worldly consequence. And, *about the beginning of the seventh century*, the Pope's influence became a legalized usurpation and, *in a few years more*, an iron supremacy, which was broken by the Reformation.

He that would dispute his neighbour's Title-Deed must shew to the full satisfaction of the court from dates and witnesses, clear and respectable, when, how, and by whom was his property first invaded; and whether he subsequently made any efforts to recover it; otherwise the judgment would be certainly given against him; for there is a Rule of Law, "Against him who might decide in law, there is a strong presumption:"* So should Dr. Hopkins, if he expect that any man will believe him, be accurate in specifying the time, the manner, the place, and the persons that first invaded that democratick equality which, he says, prevailed in the primitive ages among the Prelates; he should moreover specify what patriot stood opposite, what books were written, and noise was made against the encroachment. All historians know well the rise, progress, dates and consequences of the usurpations of Protestancy in the 16th century; and point out the agents, abettors, patrons, and the motives of the whole drama. They distinctly specify that all Europe were Catholicks in communion with the Pope of Rome, until the year 1515; when *Luther*, a Germanick friar pouted, because the Pope had not appointed him and his brother friars, as collectors and receivers of the people's donations to build the Church of St. Peter in Rome; and that Luther's followers and patrons in Germany separated themselves from the Supreme Pontiff; assuming after the name Protestants. They also specify that all England were Catholicks obedient to the Pope until the year 1533,

* *Contra eum qui legem dicere potuit, apertius est interpretatio facienda.* DE REGULIS JURIS, IN 6^o.

when *Henry VIII*, bolted, because the Pope would not sanction his divorces and marriages. The history of these deserters from Christ's Fold can be traced in the sacred ruins still extant, in the confiscations and proscriptions, and in the blood that marked their career.

Whereas neither *Henry VIII*, nor Edward nor Elizabeth succeeded with his chains, gibbets, fines and premunire, in establishing generally his Headship, how had it happened that the great nations and Emperors of antiquity recognized, as soon as they came from the East and the West, the North and the South, into the bosom of the Church, the Bishop of Rome as Supreme Pastor and Head of that Church, particularly as he had not the good things of this world to entice; nor the sword of the flesh to enforce? Behold Constantine the Great, Theodotius the Great, Charlemagne, Alfred the Great, William the Conqueror, the Holy Fathers—Jerome, Ambrose, the Gregories, Cyprian, Epiphanius, Basil, Augustine, and so forth, all Roman Catholicks in communion with the See of Rome. Were they all fools; did not any one amongst these conquerors of the world understand their right; did they blindly succumb to what Doctor Hopkins calls, the "legalized usurpation" of the Bishop of Rome: did not any one among them all understand or attempt to break the "iron Supremacy" until the Reformation, until the libidinous Henry and the *bastard* Elizabeth came into existence? But it is remarkable that the very moment they deserted the Supreme Pastor they began to split and quarrel amongst themselves; which splitting and quarrelling has continued, without ceasing, even for one instant, ever since, so that no man could now a days count the sects, nor tell the causes of their separation. That all Nations and Churches of antiquity recognized the Supremacy of the Pope, is a historical fact: I shall not follow up the subject any longer, but refer the reader to the proofs heretofore given, from *page 33 to page 47*.

Vagary XII.

DOCTOR HOPKINS, to palliate his dreams against the Pope's Supremacy, gives a garbled extract from our Holy Father, St. IRENEUS, and to palliate his garbling of the extract, he gives with an air of sincerity, fragments of the same Chapter of Ireneus in three languages—Greek, Latin, and English; taking good care to omit the very portion of it that establishes beyond the shadow of doubt, the Papal Supremacy. With astonishment that any one of the Holy Fathers would commit to paper any sentence that may be wrested against the Vicar of Christ, I turned over to their works, in our Catholick libraries, and there detected at once the Doctor's foul play: and for greater evidence on the subject, and to try him on his own ground, I proceeded to Boston, Mass. to see St. Ireneus in the Protestant library, called the *Atheneum*, where I found an *Oxford* Edition of 1702, and made a translation therefrom of the Chapter in question; which translation is given underneath; but here is Doctor Hopkins's garbled version.

“We can number those who were instituted bishops in the Churches and their successors, even to our own time——But since it would be tedious to enumerate in such a book as this, the successions of all the Churches, we confound them (Gnostic hereticks) by the successions of the bishops of that *greatest, and most ancient and universally known Church*, which was founded and established at Rome, by those two most glorious Apostles, Peter and Paul. The blessed Apostles therefore founding and regulating the Church, delivered the Episcopal office for its government to Linus; of this Linus Paul speaks in his epistle to Timothy. To him Anacletus succeeded. After him, in the third place from the Apostles, Clement was chosen, who had himself seen the Apostles, and abode with them; and who had before his eyes their preaching and tradition; nor he alone, for in his time there were living many who had been taught by the Apostles.—To this Clement, Ev-

aristus succeeded; and to Evaristus, Alexander; and then Telesphorus, who had a glorious martyrdom, and then Hyginus, after whom was Pius, and after him Anicetus. Then Soter succeeded to Anicetus; and now Elutherius holds the bishoprick in the twelfth place from the Apostles. By this ordination and succession, the Tradition which the Apostles delivered to the Church, and the preaching of the truth reaches even to us." *St. Irenæus, as quoted by Dr. Hopkins, Primitive Church, p. 238.*

Here follows the same Chapter as translated by me in said *Protestant* library—Atheneum, Boston.

"The Apostolick faith manifested to the whole world, they who would behold the truth, may see in every Church, and we can count those Bishops who were appointed by the Apostles and their Successors down to ourselves: none of whom taught or even knew the wild opinions of these men (hereticks). Had the Apostles really possessed any secret doctrines, which the *perfect* only were to hear, surely they would have communicated them to those to whom they had entrusted their Churches. However, as it would be tedious to enumerate the whole list of successions, I shall confine myself to that of Rome; the *greatest* and *most ancient*, and *most illustrious* Church, founded by the glorious Apostles Peter and Paul; (receiving from them her doctrine, which was announced to all men, and which through the succession of her bishops, is come down to us. Thus we confound all those, who through evil designs, or vain-glory, or perverseness, teach what they ought not. For to this Church, *on account of its superior headship*—Prepter potiore principalitatem, every other must have recourse, that is, the faithful of all nations; in which Church has been preserved the doctrine delivered by the Apostles.) They, therefore, having founded and instructed this Church, and committed the Administration of it to Linus. Of this, Linus Paul makes mention in his Epistle to Timothy. To him succeeded Anacletus; then, in the third place Clement, who

had himself seen and conversed with those Apostles, at which time their preaching yet sounded in his ears. Nor was this true of him alone, as many at that time were living whom they had taught. To Clement succeeded Evaristus; to him Alexander; and then in the sixth place from the Apostles, Sextus; who was followed by Telesphorus, Hyginus, Pius, and Anicetus. But Soter having succeeded Anicetus, Eleutherius, the twelfth from the Apostles, now governs the Church. By the same order and succession, has the doctrine delivered by the Apostles in the Church, and the preaching of the truth come down to us; and the proof is most clear that it is on and the same vivifying faith, which coming from the Apostles is at this time maintained and taught:” *St. Irenæus, advers. Hereticos, Lib. 3. c. 3.*

I enclose in a parenthesis the portion of the chapter which the Doctor thought fit to omit, not because I found it so enclosed in the works of the Holy Father, but to exhibit it more conspicuously to the reader. It is this:

“Receiving from them, (Peter and Paul) her doctrine “which was announced to all men, and which through the “succession of her bishops came down to us. Thus we con- “found all those who through evil designs, or vain-glory, or “perverseness teach what they ought not. For to this Church “on account of its superior headship—Propter potio-rem prin- “cipalitatem, every other must have recourse, that is, the faith- “ful of all nations, in which Church has been preserved “the doctrine delivered by the Apostles.”

What clearer or stronger language could the Holy Father, or any other person, select for establishing the Supremacy of the Holy See? He declares, first, that the Church in Rome was founded by the illustrious Apostles Peter and Paul; second; that it is the *greatest*, most ancient and the most illustrious Church; third, that the doctrine which that Church had received from the Apostles, was announced to all men; fourth, that through the succession of her bishops it came

down to us ; fifth, that to that Church, *by reason of her superior headship*, every other Church, that is, the faithful of all nations must have recourse ; and lastly, that in that Church has the faith delivered by the Apostles been preserved ?

Was it fair, honourable, or Christian in Doctor Hopkins to suppress so much of the Chapter ? In so doing he only followed the steps of hereticks in general ; who by falsehood and deception, by the suppression of Catholick truths, and by imputing to us principles and tenets which we never held, strive in all ages and countries to carry their point. Deception and slander seem to be their natural and rightful inheritance, that the Doctor could not for the world relinguish it. It is reported that certain Lawyers when engaged in a wrong cause have recourse to *special pleading*, and keep out of sight whatever portion of the law and of evidence speaks against their clients. On the other, the upright Advocate whose exclusive aim and object is truth and justice exhibits the whole of the law and evidence and the naked facts, ungarbled, to the Court and the Jury.

Why all the virulence of hereticks and Schismaticks towards the Supreme Pontiff ? Do they really imagine that the All-wise God when he sent his Apostles to teach all nations his law and his will, and to bring all mankind into one Fold, created no head or shepherd over that Fold, to preserve unity ? If the hereticks think so, and bring the generality of mankind into the same notion, they will have demolished all Christianity. No community ever subsisted or could subsist without a head of some sort. The army, the navy, the family, the school, the hive, have a head to rule them. Is it possible that Providence displayed less wisdom in the formation of his one Fold, than the civilians do in framing the Constitution ?

When Doctor Hopkins is pushed by the Sectarians to shew his authority, should he not rather go to his own Church and begin with Luther or Calvin, or with *Henry VIII*, if he prefers him, and trace his doctrine, priesthood and mission by that

channel down to the Scottish *Non-Jurors* and the Parliament bishops who gave their warrant and seal to Seabury, Provost, Madison, and White? This could not be done, because bastards and usurpers take good care to keep their origin out of view. What right has the deserter from the Church of Rome to lean upon the Fathers and Popes of that very Church? What cause of joy it is to us, Roman Catholics, to see the Protestant sneaking away from his boasted Reformers and seeking shelter from the incessant conflicts of Sectarians under the wings of the pope of Rome!

As to the fountain from which the streams do flow; or to a sun from which the globe borrows light; or to a pivot upon which the building rolls, St. Irenæus, in order to defeat the hereticks of his time resorted to the Church in Rome, the greatest, most ancient, and most illustrious of Churches, to which on account of its superior headship all nations must submit; and named and counted the succession of bishops therein back from his own to the days of St. Peter. So can we discomfit Doctor Hopkins, and every other heretick in the same manner by naming and enumerating the Pontiffs that filled the same See from *Gregory XVI*, the present Pontiff, back to St. Peter. If the succession of the Roman See be lost or discarded, how can that of any other See or Church be defended; how can the priesthood, Bible or the faith of Christ be vindicated through any other Society or Congregation? Doctor Hopkins seems to be aware of this: for, although, the Pope is to him scare crow, or a ghost haunting him day and night, he is notwithstanding, forced to appeal every now and then to the Pope as a shield against the incessant attacks of the Sectarians. It is not fair or generous in him to have forever his mouth opened vilifying and slandering the Pope and the Pope's Church, especially, when he ought to know that neither Protestancy nor any one spark of Christianity would stand one year if the Pope and his Church were removed from sight.

Vagary XIII.

“It is well known to what an idolatrous extent the veneration entertained for the Virgin Mother has been carried, during several centuries, by the Roman Church: that to this day, in the many parts of the world, her images are exhibited, and her altars thronged with zealous *worshippers*; and that even in the most solemn forms of their publick devotions, prayers and supplications are offered to her by the titles of “Queen of heaven,” “Mother of God.” “Intercessor,” &c. It is remarkable that although our Lord has commemorated the zeal of John the Baptist, the faith of the Apostles, and the devoted tenderness of Mary Magdalene, he has said nothing to warrant any undue exaltation of his Mother So far, indeed, is our Lord from manifesting any peculiar respect for the Blessed Virgin, that his language to her on some occasions would seem expressly designed to be less affectionate and respectful than we should have anticipated:” *Primitive Creed, page 62, Burlington Ed. An. 1834.*

“But while, as Protestants, we see and deplore the errors into which the Church of Rome has been seduced by a blind *adoration* of the Virgin Mary, yet we should be wanting in justice and in feeling, if we withheld from her that honour which is fairly due. The language of the primitive Church was, *Let Mary be honored and esteemed, but let Christ be worshipped and adored.* It was her own prediction, that henceforth all generations should call her blessed; and her cousin Elizabeth was filled with the Holy Spirit, when she said to her, Blessed art thou among women. Still more enlarged is the honor paid to her by the angel Gabriel. Hail, thou art highly favoured; the Lord is with thee; blessed art thou among women. Yea, how great was the distinction, how exalted the privilege, that, when the fulness of the time was come for the Eternal Son of the Father to be united

“to our nature, she alone among the millions of the earth
 “should be selected as the instrument whereby this wondrous
 “manifestation should be displayed. Far be it, then, from
 “any Christian to refuse honoring her whom the Lord thus
 “honored. Well may she be ranked highly in our favor
 “whom the Lord thus favored, and most unseemly would it
 “be if the Church on earth denied the epithet, “*Blessed*,” to
 “her who was pronounced blessed by the God of heaven.”

Ibid. page 65.

“In the third place, we may consider the communion,
 “of the Christian Saint with the spirits of the just made per-
 “fect, which the ancient fathers believed to be one essential
 “part of the expression properly belonging to this clause in
 “the Creed—COMMUNION OF THE SAINTS. Therefore it must
 “follow, that the saints departed did not cease to have Com-
 “munion with those who remained.” *Ibid.* p. 177. and 8.

“Whilst, as a natural consequence of these affections,
 “we may readily admit that we cannot sin by offering our
 “prayers, not indeed to the Saints themselves, but to God
 “that he may enable us to imitate their virtues; and we may
 “well believe that they *do assuredly offer up their prayers for*
 “*us to the same God*, with a fervor and a holy ardor which
 “earth cannot realize.” *Ibid.* p. 179.

Remark. The Doctor is, in the beginning of that lengthy quotation, a daring slanderer, in the end a *Catholick*. “It is well known to what an *idolatrous* extent the veneration for the Virgin Mother has been carried for centuries by the Roman Church.” Behold the daring slander. “To this day in many parts, her images are exhibited and her altars thronged with zealous worshippers.” This sentence is true, in one sense, foul slander in another. If he means that the devotees prostrate on their knees before her images or altars honour her, beg the assistance of her prayers, and retain her images, as historical monuments to help their recollections, his sen-

tence is, in that sense, true; but if he means that the devotees on bended knees before her images and her altars worship her, that is, pay to her divine honours, as they pay to God, his sentence is but foul slander. Would it be fair if the Catholicks say or insinuate that the Protestants in the Meeting house in Burlington which *Dr. H.* calls the "Church of St. Paul," come there to worship St. Paul; would it be fair or honest to call them *idolaters*? The Catholicks would never be guilty of slander like that.

DETRACTION and SLANDER seem to be ever since the days of the Duke of Somerset in the reign of *Edward VI.* the lot and portion of the Protestant parsons. When he was going to plunder the Nuns and the Priars he first gave them bad names; he called them "idolaters," "image-worshippers," &c. He hired every pen and tongue and pencil to give currency to the calumny; whilst the devoted victims had no trial, no jury, nor advocate to defend them. As the modern parsons inherit the Church spoil, so the same spirit of slander is faithfully entailed upon them. And although the Sectarians at home and abroad, in Europe and in America have long since abjured *Edward's* Headship and religion; although the hatred and quarrels among themselves are endless, although they agree not upon any one religious tenet, yet they cordially agree and coalesce in one thing—in slandering us, Catholicks, our Creed, our Rites and our ceremonies. Detraction and Slander is according to every rule of faith a deadly sin.

1 *Peter*, *III.* 10, He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. *Ps.* 100. The man that in private detracted his neighbour, him I did persecute. He that speaketh unjust things did not prosper before my eyes. In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord. Slander is associated with fornication, avarice, murder and with every

other terrific crime, in Holy Scripture : *Rom. i. 29.* Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, whisperers, *detractors*, hateful to God. *2 Cor. xii. 20.* I fear lest perhaps, when I come I shall not find you such as I would . . . lest perhaps contentions, envyings, animosities, dissensions, *detractions*, whisperings, swellings, seditions be among you.

One of the ten Commandments says, *Thou shalt not kill*, and another, *Thou shalt not bear false witness against thy neighbour*. The detractor breaks them both ; he is a murderer as well as a slanderer. The scriptures and the Holy Fathers say so.

DECRETAL. GRATIAN. 33, *Quest. 3, Dist. 1. c. 23.* "They sadly deceive themselves who imagine that the persons alone are murderers, who kill the man with their hands ; and not rather the persons by whose counsel, deceit, and exhortation are the people cut off. The Jews, by no means, killed the Lord by their own hands, as it is written JOHN xviii, 31. *It is not lawful for us to put any man to death* ; however the death of the Lord is to them imputed, because they put him to death by their tongue, saying *Crucify him, Crucify him!* Hence one evangelist says that the Lord was crucified at the third hour, another, at the sixth : because the Jews crucified him at the third hour with the tongue, the soldiers at the sixth with their hands. Therefore he who has betrayed God made man, he himself put him to death, the Lord testifying, *John xix. 11. He that delivered me to thee hath the greater sin.* Hence *Ps. 56. The sons of men whose teeth are weapons and arrows, and their tongue a sharp sword.* Therefore let those by whose counsel blood is shed, if they desire forgiveness, submit themselves to penance : " *St. Augustine.*

Chap. 24. That there are three sorts of murder St. Peter said, and that their punishment is equal, he also said. As he calls those that kill their brethren, murderers, so he calls those that calumniate them, and that hate them, murderers, because he

that puts his brother to death, and he that hates him, and he that calumniates him, are alike manifest murderers." *B. Clement. epis. 1. ad Jacobum.*

Chap. 25. Every manner of iniquity, and oppression, and injustice, is a prelude of blood shed; and although he kills not by the sword, he puts to death by the will." *B. Hieron. in Isa: XXXIII.*

Chap. 27. "Do not imagine that you are not a murderer when you impute evil things to your brother. If you impute sins to your brother, you put him to death. To know that you murder him, hear the *Psalm* 56. The sons of men whose teeth are weapons and arrows, and their tongue a sharp sword." *B. Augustin, Tract. 42, in John 8.*

Chap. 28. "It was thought that the homicide forbidden in the Law, was only the cutting of the body. The Lord therefore has declared that every wicked movement for putting your brother to death, is to be ranked with murder?" *Idem. Lib. 19, c. 23, contra Faustum.*

These sayings of the Holy Fathers, adopted as Canons, or rules of action, by our Holy Mother, the Catholick Church, are founded on the heavenly doctrine of Christ in the sermon on the mount, *Matt. v, 21.* You have heard that it was said to them of old. Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire.

Can he shew or name the Pope, Council, or the Catholick Catechism that teaches or sanctions the worship or adoration of the Virgin Mary? That he is but a vile slanderer will be seen from our doctrine, not as quoted by the Tract mongers whom he has undoubtedly copied after, but as it is found in our own standard Books.

CON. TRID. SESS. XXII. c. 3, *De Sacrif. Missæ*. "And although the Church sometimes celebrates some Masses to the honour and remembrance of the Saints, however she teaches not that the sacrifice is offered to them, but to God alone, who has crowned them. Hence the priest does not usually say, I offer to thee a sacrifice, Peter or Paul; but offering thanks to God for their victories he implores their patronage, that they may deign to intercede for us in heaven, of whom we make a commemoration upon earth."

MASS BOOK. "Communicating with, and honouring the memory, in the first place, of the ever glorious Virgin Mary, Mother of our Lord and God, Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, &c. and of all thy Saints; by whose merits and prayers grant that we may, in all things, be defended by the help of thy protection. Deliver us, O Lord, we beseech thee; from all evils, past, present, and to come; and by the intercession of the blessed and ever glorious Virgin Mary, the Mother of God, and of the holy Apostles, Peter and Paul, and of Andrew, and of all the Saints, mercifully grant us peace in our days."

CON. TRID. SESS. XXV. *De Invoc. SS.* "The holy Synod commands all Bishops and others, to whom is entrusted the office of teaching, that, according to the practice of the Catholick and Apostolick Church, received from the earliest ages of the Christian Religion, and according to the united opinions of the Fathers and decrees of the holy Councils—they, in the first place, diligently instruct the faithful on the Intercession and Invocation of Saints; the honour due to Relicks and the lawful use of Images; teaching them that the Saints reigning with Christ, offer up their prayers to God for men; that it is good and profitable suppliantly to invoke them, and to have recourse to their supplications and assistance, in order to obtain favours from God through his son Christ Jesus Our Lord, who is our only Redeemer and Saviour."

Behold the Catholick doctrine copied by me from the *Holy*

Council of Trent and our *Missale Romanum—Mass Book*. If Doctor Hopkins has not these two Works in his hands or within his reach, he will find the same doctrine inculcated in all our Catechisms and Prayer Books ; which he can borrow from any of his neighbouring Catholicks. There he will meet a wide difference between our prayers to God and to the Saints—in the Litany of Jesus and the Litany of the Blessed Virgin Mary. We say, *Jesus, have mercy on us. Holy Mary, pray for us.*

He says, “that the language of the Primitive Church was, *Let Mary be honored and esteemed, but let Christ be worshipped and adored.*” Yes, it was, indeed, and is still the language of our Holy Catholick Church. Can he say when, or where, or by whom was a contrary doctrine taught or received in the Catholick Church. It is needless to pursue the question any longer ; it being handled in a masterly manner in several of our religious books—in the Catechism of the *Council of Trent*, and *Douay Catechism*, approved and edited in 1833 by Bishop Fenwick of Boston ; *End of Controversy* by Doctor Milner ; *the Faith of Catholicks* by Berington and Kirk ; and others.

It is generally allowed that not only the *Mob* that fired the Charleston Convent were guilty of arson and sacrilege, but also *Miss Reed* and her accomplices in slandering that institution. What motive can Doctor Hopkins have in reviving the old calumnies against us ; or has he lately leagued with the sectarians who seem bent upon the destruction of all our religious houses in this country ? Far am I from suspecting him of any such intentions. It is indifferent to the wounded man, whether the wound is inflicted intentionally, or not.

Vagary XIV.

“When we say, *I believe the Catholick Church*, we mean “that we believe in the Church of Christ, as Catholick or “universal ; not as confined to any particular time and place ; “but as generally diffused and to be diffused through all time

“and place ; not as confined to any particular set of doctrines, but as holding the doctrines of Christ set forth in Holy Writ, as they are generally understood by Christians universally ; not as limited to this sect or that denomination ; but as containing within its bosom all Sects and denominations, who truly acknowledge Christ as their Head, and his Word as their law.” *Ibid.* p. 157.

This Vagary being the most important and the last, to which I will advert, I solicit, more earnestly than usual, the reader's attention. We have seen the Doctor, a little while ago all in tears for the divisions and distraction of Sectarianism, and for the desolation of Sion : and declaring that there is no chance of effecting Christian unity upon earth again, but by retracing their steps back to the Primitive Church. This is certainly making no small concession. What is it but an open confession that the Protestant system is rotten from top to bottom ; that the Reformation was but a Deformation of religion ; and that the Episcopal ministers are all on the wrong tack ? If he considered himself and his fraternity on the true path, he would not propose, for effecting a new reform, to go to any point farther back than *Luther* and *Henry VIII* : if he looked upon them as true models of imitation, he would not think of passing them by for the sake of the Primitive Church.

“We are,” says he, “a peaceable people, seeking no dissensions, but truly desirous to avoid them whenever we may ; we ask no favor but to be tried fairly on our own merits ; and to be judged by the only infallible standard—the Bible and the next best guide—the Primitive Church :” *Prim. Ch.* p. 297. Why go back to the Primitive Church from the blazing stars of the sixteenth century “that were to dispel the errors of Popery, and make Protestancy shine from end to end of the world ?” Alas, the blazing star of Protestants is not unlike the phosphorick lantern in the bogs and swamps at night, which if you pursue, will surely lead you into the fatal quagmire. It is written *Prov. xiv.* There is a way that

seemeth just to a man, but the end thereof lead to death. Whether Doctor Hopkins in his writings and exertions to re-establish the Catholick or Primitive Church be honest and sincere, or be an infidel in disguise, is quite indifferent ; for he certainly will, if successful in his views, involve his hearers in a sable cloud of infidelity. This I can readily shew, if my readers lose not sight of his notions of a Catholick Church, as given in *Vagary XIV*.

The Catholick Church which he contemplates, contains within its bosom all persons in the whole world calling themselves Christians ; all sects and denominations truly acknowledging Christ as their Head, and his word as their law. “ Truly to acknowledge Christ as their Head and his word as their law,” is the only condition he requires for their being Catholics. No *doing*, but *understanding* for him. According to his views, good works, the ten commandments, baptism, divine worship, prayer, faith, hope and charity, are needless for salvation ; and, of course, evil deeds are harmless. The devil believes and trembles ; thieves, robbers, and other malefactors understand the law well. All Sectarrians from Johanna Southcoat down to the Mormonites, say and perhaps think, that they truly acknowledge Christ as their Head, and his word as their law ; this is enough to make them members of Doctor Hopkins’ Catholick Church.

But they must hold “ the doctrines of Christ set forth in “ Holy Writ as they are generally understood by Christians “ universally.” The Christians in general, that is, *publick opinion* is the only standard he recognizes to interpret the doctrines of Christ in the Scripture. He is to be led by the publick opinion : not the publick by him : the publick opinion, not the Protestant bishop, is the teacher. The episcopal in America has nothing to do for knowing the doctrines of Christ in Holy Writ than to learn how they are generally understood by Christians universally—than to learn the phantastick veerings of publick opinion from the Newspapers and other periodicals.

Supposing for argument sake that the publick opinion is an infallible standard for the sense of Scripture, how is that publick opinion ascertained? Either through some publick authentick *document*, or a personal *application* to every nominal Christian in the universe. Both the one and the other is absurd and impracticable. By what publick Declaration or Document would you ascertain how the Scriptures are understood universally by the different clashing sects in, and about Burlington, and afterwards by all nominal Christians in the world? No such document is, or could be extant.

But let us see if he could gain his point by the personal application. He will have to visit every man and woman in Christendom—from Labrador to Cape Horn; from the Giant's Causeway to Cape Clear; from the Orknies to Lands End; from Amsterdam to Malta; from Lisbon to Moscow; the whole extent of Asia, Africa, Australia, &c. For certainly, if he would accurately know how the doctrines of Christ are generally understood by Christians universally, he must know the vote of every nominal Christian in the Universe. What a task. And should his ardent zeal for the peace of Sion carry him so far, there would be still another serious difficulty to encounter—the foreign languages, for without a thorough knowledge thereof he could not know with precision the people's views on the doctrines of Scripture. Therefore it is beyond the power of any man in existence to know either by any publick Document or personal application the opinion of Christians generally on Holy Writ. And when Doctor Hopkins holds out a rule of faith that is beyond the reach of men he mingles together in a confused chaos, right and wrong, truth and falsehood, demolishes the whole Christian religion and hurls his hearers back again into paganism. The judge on the bench would not say that the Statutes are to be construed as they are generally understood by the people universally; but as they are understood by the sage Judges of antiquity. In like manner the Roman Catholick expounds

the Scriptures according to the sense which the Holy Roman Catholick Church held and holds, and according to the unanimous consent of the Holy Fathers.

As my remarks on his Vagaries here conclude, let me express my utter astonishment that the learned and talented people of Burlington would not themselves see into the deistical notions that pervade throughout his Primitive Church and Primitive Creed. Were they so dazzled and captivated with his blasphemous slanders against the Pope and the Mother of God that they lost sight of his other absurdities?

THE FIVE HERESIES OF INNOVATOR I.

The Heresies which I am now going to encounter, are extracted from the Publications of two modern Casuists, whom I will designate by the names, INNOVATOR I. and INNOVATOR II. Like all other heresies differing in face, but linked together by the tails, they are closely allied with the Errors and Heresies which I have hitherto exposed and refuted. It would be therefore, wrong if they were not dispatched along with them in this little volume.

Heresy. I.

“What will become of those, who never heard, even could never hear, the name of Christ Jesus?—I will answer, according to Catholick principles. Such heathens will be condemned, by the sins which they committed against the law of nature, and not for the want of a knowledge of Jesus Christ.”
Innov. I.

Does not that one sentence discard the doctrine of Original Sin, divine grace, baptism, the Redemption of Christ, the Creed, ten Commandments, both Testaments, nay the whole Christian Religion? Melancholy is the state of religion, when such horrid infidelity is openly proclaimed by a Deist under the Clerical robes to a numerous flock, who rather look to him for the bread of life, for the water flowing from the fountain

of the Saviour. The Lord hath mingled for them the spirit of a deep sleep; he has shut up the eyes of their prophets and princes that they see visions; for wisdom shall perish from their wise men, and the understanding of their prudent shall be hid : *Isa. XXIX.*

If he really imagine "that the heathens are condemned for their sins against the law of nature, not for want of the knowledge of Jesus Christ," it must be his opinion that the observance of the natural law alone is sufficient for the attainment of eternal life. On the contrary, behold the Catholick doctrine.

Original Sin.

CON. TRID. *Sess. 5. de peccato originali*, "That our Catholick faith, without which it is impossible to please God, may, after the extinction of errors, continue in its full and spotless integrity; and that Christian people be not carried about with every wind of doctrine, while that ancient serpent, the relentless enemy of man, stirs up, among the manifold evils disturbing in our times the Church of God, both new and the old quarrels concerning Original Sin and its remedy also; the Holy and General Synod in the Holy Ghost lawfully assembled, now minding to recall the straying and to confirm the wavering, having followed the testimony of the Sacred Scripture, the Holy Fathers and the approved Councils, and the judgment and consent of the Church itself, decrees, professes and declares thus :

1. "If any man confesses not, that the first man Adam had by breaking God's commandment in paradise, instantly lost the sanctity and the justice, in which he had been created, and by that offensive transgression, incurred the wrath and indignation of God, and, in consequence, death, which God had previously threatened him, and with death slavery under him who held henceforward dominion over death, that is the devil, and that Adam had, by that offence of transgression, been totally changed both in body and in soul, into the worse, let him be anathema.

2. "If any man assert that the sin of Adam hurted him alone, and not his posterity, and that the sanctity received from God and the justice which he lost, he lost them to himself alone, and not also to us; or that he, defiled by the sin of disobedience, had transmitted to the whole human race, death and the penalties of the body only, but not sin also which is the death of the soul: let him be anathema: whereas he contradicts the Apostles, saying, *By one man hath sin entered into the world, and by sin death; and so death hath passed unto all men, in whom all have sinned.*

3. "If any man assert that that sin of Adam which in origin is one and which, being transfused by propagation, not by imitation, to all persons, is proper to each, can be removed either by the power of human nature, or by another remedy than by the merit of the one Mediator Christ Jesus Our Lord, who has reconciled us in his blood to God, become unto us justice, sanctification and redemption; or deny that the said merit of Christ Jesus is applied to adults and to infants equally by the Sacrament of baptism, ritely ministered in the form of the Church, let him be anathema. ACTS IV. *Because there is no other name under heaven given to men, whereby we must be saved.* Hence the saying JOHN I, *Behold the lamb of God, behold him, who taketh away the sins of the world.* And that saying, GAL. III. *As many of you as have been baptized have put on Christ.*

Let that definition of the Holy Synod sink deep into our soul; "That without our Catholick faith it is impossible to please God; that Adam instantly forfeited, by his disobedience in paradise, original sanctity and justice; that he incurred God's anger; that he fell under the slavery of the devil; and that his whole nature both body and soul, became corrupted and prone to evil. And that Adam's sin, which is called original sin, is by propagation, not by imitation, transmitted to his posterity—to all, and to every one of them. And that that sin cannot be removed or forgiven, either through the abilities

of our human nature, or by any other remedy, than the merit of Christ Jesus applied to our souls by the sacrament of baptism, ritely ministered in the form of the Church." This doctrine being ere now deeply imprinted upon our hearts, relative to Original Sin, its transmission to mankind, and the remedy thereof, let us pass on to see the same Holy Synod's doctrine regarding,

Justification.

Sess. 6, Chap. 1. "The Holy Synod declares, first, that, for truly and clearly understanding the doctrine of Justification, it is necessary for every person to know and confess, that when all mankind lost, by Adam's sin, innocence, they *became unclean*, and, as the Apostle, *EPHES. II, 3*, says, *by nature children of wrath*, as has been defined in the decree on *Original Sin*; they were so far the slaves of sin, and under the power of the devil and of death that neither the Gentiles could, by the power of nature, nor even the Jews by the letter itself of the law of Moses, rise or be therefrom delivered, although free will, had not been, in them extinct, but rendered prone and straitened.

Chap. 2. "For which it came to pass that the heavenly Father, the Father of mercies and God of all consolation, when that happy fulness of time came about, sent to mankind Christ Jesus, his Son, declared and promised to many holy Fathers, both previous to the law, and in the time of the law, to redeem the Jews who were under the law, and that the Gentiles who followed not after justice might obtain justice; and that all people might receive the adoption of sons. Him God hath proposed to be a propitiation through faith in his blood, *ROM. III*, for our sins; and not only for ours, but also for those of the whole world.

Chap. 3. "But although he died for all, all persons however receive not the benefit of his death, but those only, to whom the merit of his passion is applied: for certainly man would

not, had they not been propagated from the seed of Adam, be born unjust, inasmuch as by that propagation, whilst they are through him conceived, they contract self injustice; so they would never, if not born again through Christ be justified: whereas in that regeneration by the merit of his passion grace whereby they are made just, is to them imparted. For this blessing, St. Paul, COLLOSS. I, exhorts us always to give thanks to the Father, who has rendered us worthy to be partakers of the lot of the saints of light, and has delivered us from the power of darkness, and translated us into the kingdom of the Son of his love, in whom we have redemption and remission of sins.

Chap. 4. "By which words is insinuated a description of the justification of the impious—that is a translation from that state in which man is born a son of the first Adam unto the state of grace and adoption of the sons of God: GAL. IV, through the second Adam Christ Jesus our Saviour. Which translation after the promulgation of the Gospel, certainly cannot be effected, without the laver of regeneration, or the desire thereof, as it is written, *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.*

Chap. 5. "He declares moreover, that the origin of that justification is to be taken in adults from the preventing grace of God through Christ Jesus, that is, from his vocation, by which they are without any previous merit on their part, called: so that they who were, through sins estranged from God, are by preventing and helping grace disposed, by freely assenting to, and co-operating with that grace, to turn to their own justification: so that, whilst God touches with the grace of the Holy Ghost, man's heart, man himself receiving that inspiration is not at all inactive: he certainly has power even to reject that inspiration, and he cannot however of his own free will without the grace of God, move himself before him towards justice. Hence by the saying in Holy Writ, JAC I, and

JOEL II, *Turn ye to me, and I will turn to you*, we are reminded of our liberty ; by our answer, *Lam. Jer. v. Convert us to thee, O Lord, and we shall be converted*, we confess that we are prevented by the grace of God.

Chap. 6. “ But they are towards that justice disposed, whilst they, being excited and aided by divine grace, receiving faith from hearing, are freely moved towards God, believing the things to be true, that are divinely revealed, and promised ; but this, in particular, that the impious man, is by God, justified by his grace, through the redemption, which is in Jesus Christ ; and whilst understanding themselves to be sinners, by turning from the fear of divine justice, with which they are wholesomely seized, to the consideration of God’s mercy, they are roused into hope, expecting that God, for Christ’s sake will be merciful to them ; and him, as the fountain of all justice, they begin to love ; and consequently, they are moved with some hatred, and detestation, towards sins, that is, with that penance, which should go before baptism ; finally they resolve to receive baptism, begin a new life, and keep God’s commandments. Of this disposition it is written, *HEB. xi*, He that cometh to God, must believe that he is, and is a rewarder of them that seek him. And, *MATT. ix*, Be of good heart, Son, thy sins are forgiven thee. And *ECCL. i*. The fear of the Lord driveth out sin. And, *ACTS ii*, Do penance and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost. And *MATT. xxviii*, Going therefore teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. Finally, *1 KINGS viii*, Prepare your hearts unto the Lord.”

Chap. 7. This disposition or preparation is followed by justification itself, which is not only a remission of sins, but also the sanctification, and renovation of the inward man, by a voluntary receiving of grace, and gifts ; whereby, man, from

unjust, becomes just ; and from an enemy a friend, so that he is an heir, according to the hope of life eternal. The instrumental cause of justification, is the *Sacrament of baptism*, which is the Sacrament of faith, without which, justification never happened to any man. By the merit of the most Holy Passion of Christ, is the charity of God, infused by the Holy Ghost, into the heart of those, who are justified. Consequently, man receives, through Jesus Christ in that justification, together with the remission of sins, all these things, faith, hope and charity. For faith, if not accompanied by hope, and charity, neither unites him perfectly with Christ, nor makes him a living member of his body : it is therefore, said, Faith without works is dead, and useless. Hence, the saying of Christ, MATT. xix. 17, If thou wilt enter into life, keep the commandments. No man, however justified, can deem himself free from the observance of the commandments."

Canon 1. "If any man will say that a person, by his own works, which may be performed either through the power of human nature or from the doctrine of the law, apart from divine grace through Christ Jesus, can be justified before God, let him be anathema.

CON. ARAUSICAN II. *Can. 3.* "If any man will say that the grace of God can through human invocation be conferred and that that grace is not the cause why it is invoked by us, he contradicts the Prophet and the Apostles, saying, ROM. x. I was found by them that did not seek me : I appeared openly to them that asked not for me:" *An. 529. sub Leo Papa.*

Can. 7. "If any man maintain that he is able, from the strength of nature, to conceive, or to choose any thing good, and conducive to eternal life, or to assent to the gospel, without the light and inspiration of the Holy Ghost, who gives delight to all persons believing or receiving the truth, he is deluded by the spirit of heresy, not understanding the word of God: JOHN xv. Without me you can do nothing. 2 COR. iii.

Not that we are sufficient to think any thing of ourselves, as of ourselves, but our sufficiency is from God." *Idem.*

Remark this description of the Justification of the impious. All men became through Adam's sin in the garden, unclean, children of wrath, and slaves to the devil; neither the Gentiles, by their natural abilities, nor the Jews by fidelity to the Mosaic law, could arise or be delivered therefrom, although enjoying liberty and free will, yet prone to evil, and weakened, had not the Heavenly Father of all consolation sent his Beloved Son, our Lord, who had been at sundry times and in diverse manners foretold by the Prophets, to redeem both the Gentiles and the Jews. Although he died for all men, all persons however, receive not the benefit of his passion, but those alone to whom the merit of his passion is imparted by baptism or the desire thereof.

Remark moreover the different gradations in the justification of the infidel adults. First they must be excited, and aided by divine grace: for they could take no steps towards salvation, if not called and aided by God himself; secondly, they, having conceived faith from hearing, must believe all things revealed, and promised by God, but particularly, that the impious man, is by God, justified, by his grace, through the redemption, which is in Christ Jesus; thirdly, when they see themselves sinners, they are moved with wholesome fear of God's justice, but when they cast an eye upon God's mercy, they are inspired with hope, that he will be merciful to them, for Christ's sake; fourthly, they begin to love God, as the source of all justice; fifthly, they are seized with hatred for their sins; and lastly, they resolve to receive baptism, begin a new life, and keep the commandments.

Keeping the Definitions, Decrees, and remarks just recited in view, let us place again before our eyes the Innovator's heretical proposition. "What will become of those who never heard, even never could hear the name of Christ Jesus?—I will answer according to Catholick principles. Such hea-

thens will be condemned by the sins which they committed against the law of nature; and not for the want of a knowledge of Jesus Christ." For him the knowledge and observance of law of nature is every thing; the knowledge and observance of the law of Christ Jesus, nothing. He therefore sends over board the whole Christian religion—Creeds, Commandments, Sacraments and Sacrifice. He will soon have his readers and hearers back into heathenism. If the Ordinary tolerate him, and his blasphemies; if he does not speedily withdraw from the Deist all spiritual faculties what will be the natural conclusion, but that the Ordinary himself is of the same way of thinking.

Volumus igitur et mandamus, et in virtute obedientiæ districte præcipimus, ut ad hæc efficaciter exequenda Episcopi per dioceses suas diligenter invigilent, si canonicam effugere voluerint ultionem: Si quis Episcopus super expurgando de sua diocesi hæreticæ pravitatis fermento negligens fuerit vel remissius, cum id certis indiciis apparuerit, ab Episcopali officio deponatur, et in loco ipsius alter substituatur idoneus qui velit et possit hæreticam confundere pravitatem: *Con. Later. sub Inno. iii. an. 1215.*

Heresy II.

"Children certainly will be saved; and adults, if they have sincere sorrow for their sins, and sincere love for Jesus Christ."

"There is but one baptism, no matter whether it be administered by a man or woman, by a Catholick, heretick, or heathen; all children, who are baptized, no matter where, or by whom, are members of the Holy Roman Catholick Church." *Innov. I.*

On the contrary, it is decreed by the HOLY COUNCIL of TRENT, *Sess. 7. Can. 4.* "If any man will say that the Baptism that is given by hereticks, in the name of the Father, and of the Son, and of the Holy Ghost, with an intention of doing what the Church doth, is not a lawful baptism, let him be anathema."

The heretick, therefore, must, for effecting a true baptism, have *an intention of doing what the Church doth*. But how could he that deserted the Church and makes mockery of herself and of her laws, declaring "that she is the whore of Babylon," have an intention of doing what she doth in baptism or in any other Sacraments? Or how could the Heathens that know not the Most Holy Trinity, to whom Christ crucified is a stumbling block and foolishness, *1. Cor. i. 23.* have an intention of doing what the Church doth; or of baptizing, In the name of the Father, and of the Son, and of the Holy Ghost? The Holy Synod makes no mention of the heathen's baptism, evidently for this reason, that they never would, whilst involved in heathenism, think of ministering baptism in any form whatever.

And as for the baptism of hereticks, it is extremely doubtful, because it is uncertain whether they have the intention of doing what the Church doth; the probability is that they have not. But supposing for argument sake, that they have the necessary intention, and that they give a true baptism, it is doubtful if their baptism has the right effects; for baptism is one thing; the effects of baptism another. Let us consult the S. Canons.

DECRETAL. GRATIAN, 1, *Quest. C. 51*. "Those, who, being not previously baptized, have received baptism from hereticks, are to be confirmed by the imposition of hands with the invocation of the Holy Ghost, because they had received only the form of baptism, not the effect of sanctification. And we promulgate this rule to be observed by all the Churches, that the baptismal font, when once applied, be not violated by repetition: The Apostle saying, *One Lord, one faith, one baptism*; which washing must not be rashly renewed; but only the sanctification of the Holy Ghost, as already said, is to be invoked; in order that what no body receives from the hereticks, he may receive it from the Catholick Priests." *B. Leo Papa. Epist. 77 ad Nicetam Episcopum.*

Observe the words in the Supreme Pontiff's Circular Letter to all the Churches of Christendom. "Persons receive only the form, but not the sanctification of the Holy Ghost from hereticks in baptism."

Chap. 55. "Believe thou firmly, and by no means doubt, that baptism augments the damnation of those persons that are baptised outside the Church, if they return not to the Church. So necessary for salvation is the communion of the ecclesiastical society, that a man is not saved by baptism to whom it is not given where it should be given :"
B. Augustine. Lib. de Fide, c. 36, ad Petrum Diacon.

15. Q. 1. c. 3. "Firmly believe, and by no means doubt, that, except those, who are baptized for the name of Christ, in their blood, no man will obtain eternal life, who is not, in this world, by faith and baptism, converted; and by the sacrament of faith and penance; that is, by baptism, liberated from his sins. For adults, it is, indeed, necessary, both to do penance for their sins, to hold the Catholick faith, according to the rule of truth, and to receive the sacrament of baptism. But for children, under the use of reason, who cannot, by their own will, believe or do penance for original sin, the sacrament of faith, that is, holy baptism, suffices unto salvation."
B. Augustine, De Parvulis.

De Cons. Dist. 4. c. 45. "The Church, when compared with paradise, points out to us indeed that people can receive even abroad, her baptism; but that nobody can, either receive or retain, outside of her, felicity: for as the Scriptures testify, the rivers ran copiously, even outside, from the fountain of paradise; the names of the countries through which they roll, are indeed, expressly recorded; and that they are situated outside of paradise, is generally known. *Gen. iv.* Notwithstanding, neither in Mesopotamia, nor in Egypt, into which the rivers flow, is found the felicity, that is mentioned in Paradise; consequently, as the waters of Paradise, are outside of Paradise, and yet, felicity is not outside of Para-

dise, so the baptism of the Church, may be without the Church, but the treasure of eternal life, is found only within the Church : *B. Augustin Lib. 4. c. 1. de Baptismo.*

I might have produced several other decrees to the same effect, if I did not consider those that are heretofore cited sufficient. What in the name of common sense, do the people outside the Church of Christ propose to themselves ; will they not, even now, open their eyes and see the pit before them ? It should be high time to regain their ground ; to return to the bosom of their Mother Church. They have gone abroad into a far country and there wasted their substance, living riotously, and hired themselves for keeping the swine. Now that there is a mighty famine in that country and that they are living on the husks of swine, let them turn to themselves and say, how many hired servants in our father's house abound with bread and we here perish with hunger ? Let them arise and go to their father, and say to him, Father, we have sinned against heaven and before thee ; we are not worthy to be called thy sons ; make us as some of thy hired servants. Let them return to paradise, where alone is the fountain flowing unto eternal life—to the bosom of the Holy Catholick Church, where alone is found the laver of baptism, productive of eternal life.

Let those sayings sink deep in their heart, “ So essential for salvation is the communion of the ecclesiastical society that a man is not saved by baptism, to whom it is not given, where it should be given ;” “ that as the waters of paradise may flow outside, though they yield no felicity but inside of paradise, so the baptism of the Church may be found outside the Church, yet the treasure of eternal life is found only within the Church ;” “ it is necessary for adults to do penance for their sins, to hold the Catholick faith, according to their rule of truth and to receive the sacrament of baptism.”

From these awful definitions let us turn our eyes once more to the Innovator's saying, “ Children certainly will be saved ;

and adults, if they have sincere sorrow for their sins, and sincere love for Christ Jesus." Although it is written, Without faith it is impossible to please God : and again, With the heart we believe unto justice, but with the mouth is confession made unto salvation, he requires not from adults to hold any faith whatever either in their heart or mouth ; to believe either in the Unity or Trinity of God, in the incarnation, Death or Resurrection of Christ, in the Catholick Church, or in any Article whatever of the Creed ; to observe any Commandment ; to receive any sacrament ; or to offer up any Prayer in the whole course of their life ; in short, he requires not from them to have faith, hope or charity. As every heretick and schismatick may say, and perhaps think, that he has sincere sorrow for his sins, and sincere love for Christ Jesus, by what rule or criterion could he ascertain whether they say the truth ?

Heresy III.

"Whosoever is baptised, is a member of the Church, and will continue in it, till he leave it by heresy ; which is an *obstinate error against faith*, The Catechumen, as observes St. Augustine, before they are perfectly instructed, entertain "sometimes a very erroneous and heretical doctrine, but "notwithstanding, they are not hereticks. Some Catholicks "may though ignorance of the doctrine of the Church, believe "something against it, and notwithstanding they are not hereticks." *Inno. I.*

A cursory view of that proposition would lead you to imagine that the Innovator holds the Catholick Church and her doctrine in veneration ; but a close reflection shows the reverse ; and that he is but an infidel and a Sceptick at heart, He lays it down as a general rule "That an obstinate error in faith is heresy, and that heresy excludes a man from the Catholick Church." From which rule he makes two exceptions—first, "the Catechumen previous to *perfect instruction sometimes*

entertain a very heretical doctrine without the guilt of heresy." Second, "*some Catholics* may from ignorance of the Catholick doctrine, believe *some things* against it without the guilt of heresy."

Whereas he specifies not the quantity or quality of the "perfect instruction" of the Catechumen, or the "sometimes," when it may be dispensed with, or that "very heretical doctrine" that may be entertained without the guilt of heresy; and whereas he specifies not the quantity or quality of the "some things" which "some Catholics," may hold against the Catholick doctrine without the guilt of heresy—whereas he specifies not the quantity or quality of the ignorance under which the Catechumen or Catholics may labour, or when it occurs, to free them from the guilt of heresy, his saying is down right scepticism. It is in substance, this, "Obstinate heresy excludes a man from the Church of God; but nobody can know when that heresy occurs; therefore no man can know, who is, or is not, in the Church; all religion must therefore go into confusion." But lest it be thought that I mistake or mis-state him I shall give a longer passage.

"But suppose there be a heathen," says he, "perfectly just according to the law of nature, which he has strictly observed, God, who had prepared the good soul, (for he could not be good without the grace of God) would finish his work, inspire the mind, and move the heart of this man, *not so as to make him desire precisely the sacrament of baptism, of which he had no idea*, but to supply and accomplish whatever he wants to be united to the children of God, and, of course, to the Church, although he would not mention such a name. He would be united in charity to the Lord, and to the Church whose Head upon earth, is the Bishop of Rome; though he would have no idea of such a Bishop or City, he would be a member of the Catholick Church; and consequently he would be saved." *Inno. I.*

Does not that assertion open the kingdom of heaven to the heathens who neither desired nor received the Sacrament of baptism; who neither know nor believe the Catholick Church, or any other article of the Creed; does it not discard all revealed religion? On the contrary, the holy *Council of Trent*, Sess. 6. c. 4. defines, "Justification is a translation from the state, in which man was born a child of the first Adam, into the state of grace, and of adoption of the sons of God, by the second Adam, Jesus Christ Our Saviour; which translation *cannot be effected*, after the gospel is promulgated, without the laver of regeneration or the desire thereof; as it is written, Unless a man be born again, of water and of the Holy Ghost, he cannot enter into the Kingdom of God."

"A heathen perfectly just according to the law of nature," *Cornelius*, ACTS x. a religious man, and fearing God with all his house, giving much alms to the people and always praying must have been "perfectly just according to the law of nature." Notwithstanding, he received orders from heaven to send to the house of the tanner, near the sea side for St. Peter: *he will tell him what he must do*. Read from verse 34 to the end of the same Chap. x. Had his natural justice, fear of God, abundant alms and his continual prayers, been sufficient unto salvation, the angel of God, coming in unto him, would not have directed him to take one step further—to receive the faith and the sacraments from the Apostle. What pity that he had not the new light of the modern fanaticks that discard the Church, Sacraments and priesthood altogether to go and wrestle with heaven by themselves for salvation; what a pity that he had not a lecture from our *Innovator*; he would tell him that he was already perfectly just.

Heresy IV.

"This is the Catholick doctrine, but for its application to any particular case, or particular individual, I shall not dare to do it; because, I recollect the expression of St. Paul, ROM.

“xiv. Who art thou, that judgest another man’s servant? To his own master, he standeth or falleth. Who had the means to be instructed, and neglected them? God knows it. Who has sinfully rejected the doctrine of the Church? God knows it.” *Inno. I.*

If he would not take upon himself to say, who had the means of salvation and sinfully neglected them; who has, or has not, culpably rejected the doctrine of the Church, he never will know who is, or is not in the Fold of Christ; who is, or is not a sinner. He cannot then, impart the grace of reconciliation to any sinner whatever; or he must, like the Protestants, give absolution, in general terms, to all people, whether they be sinners or otherwise. Has he, after such declaration, the inconsistency to argue, or dispute with others, for their religious sentiments? According to him, were the Fathers, Popes, and Councils, wrong in condemning hereticks and heresies; Confessors in absolving sinners; nay, we are all wrong in shunning fornicators, railers, idolators, drunkards, and the like; 1 COR. v. 11. How could we shun them, without knowing them, and how could we know them without judging them, or ascertaining that their deeds are sinful? According to the Innovator, the parent could not chastise his brat, nor the teacher punish the truant, nor the judge sentence the culprit, nor the officer try the deserter.

Does he not level all the landmarks between right and wrong, justice and injustice, and throw all things, sacred and profane, into confusion? What is his saying but a denial of the remission of sins; which is the Novation heresy?

Con. Trid. Sess. 14. c. 1. “The Lord instituted, then especially, the sacrament of penance, when, after his resurrection from the dead, he breathed upon his disciples, saying, Receive ye the Holy Ghost, whose sins ye forgive, they are forgiven them; and whose sins ye shall retain, they are retained. By a fact so remarkable, and words so clear, the Fathers always, unanimously, understood that the power of forgiving and retaining sins, had been, for reconciling the

faithful fallen after baptism, granted to the Apostles and their lawful successors. And the Catholick Church, with great reason, excommunicated and condemned, as hereticks, the Novatians, formerly denying, with obstinacy, the power of remitting sins."

Chap. 6. "But although the Priest's absolution is a dispensation of another's gift, it is not, however, merely a naked ministry, either of announcing the Gospel, or declaring that the sins are forgiven; but a *judicial act*, whereby a sentence is pronounced by him, *as a judge*." "If any man (*Can. 9*) say that the sacramental absolution is not a *judicial act* but a bare ministry, of pronouncing and declaring that the sins are remitted for the confessing sinner—let him be anathema."

That the texts, ROM. XIV, and MATT. VII, 1. forbid merely rash and irregular judgments, such as the Pharisees, LUKE VII, 33, passed upon the Baptist, and the barbarians, ACTS XXXIII, upon the Apostle himself, we know from the definitions of St. *Augustin* and *Pope Evaristus*, found among the Sacred Canons.

DECRETAL. GRATIAN. 2. Q. 1. c. 18. "Many persons are corrected as Peter had been, many tolerated, as Judas, many are not known until the coming of the Lord who will reveal the hidden things of darkness. We cannot cut off any person from communion unless he freely confess his guilt, or he be duly tried and convicted by some tribunal, secular or ecclesiastical. To this rule St. Paul evidently, alludes saying, 1 Cor. v. 11. But now I have written to you not to keep company if any man that is *named a brother*, by a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner; with such an one not so much as to eat. For what have I to do to judge them that are without? Do not you judge them that are within? God will judge them that are without. Put away the evil from among yourselves. From which words it is clear enough that wicked persons must not be rashly or indiscriminately, but by a fair judgment, put away

from the communion of the Church. And if they cannot be juridically removed, they are like the cockle, to be tolerated until harvest, or, to remain like the bad fishes with the good, until the final separation on the shore.

“ This principle is not opposed to the saying of St. Paul. ROM. xiv, 4. Who art thou that judgest another man’s servant ? To his own master he standeth or falleth. He would not have a man judged upon suspicion, or even by an irregular judgment, but rather from the law of God according to the order of the Church, either when he freely confesses, or is tried and convicted. Otherwise why did he say this, If thy brother be *named* a fornicator, or covetous, &c. unless he meant that nomination that is preparatory to a judicial trial. Had the bare *naming* been sufficient for passing the judgment, many innocent persons would upon false imputations be convicted.” *St. Augustin, Hom. 50. c. 12. De Pœnitentia.*

Chap. 20. “ The Omnipotent God, to restrain hasty judgments among mankind, would not, though all things are naked and open to his eyes, judge upon hearsay the doings of Sodom, previous to a clear understanding of the truth of the report. For he says, I will go down and see whether they have done according to the cry that has come to me, or whether it be not so, that I may know : GEN. xviii, 21. The Almighty, to whom are all things manifest, even before they come to pass, instituted that and several other enquiries, here for brevity sake omitted, to teach us by example not to be hasty in trying and passing sentence, and not to have our ear open to all evil stories about others. And the very TRUTH warns us against pronouncing hasty, rash, or loose judgments, MATT. vii, Judge not that you may not be judged : for with the judgment you judge, you shall be judged. Man should therefore be slow in giving ear to evil reports, before they be verified. If the Lord of the universe, although previously knowing all things, would not credit or judge of the sins of Sodom, whose cry had reached the very heavens, until

he personally learned from faithful witnesses, the truth of the report, why should not we, frail and sinful men, to whom the judgments of God are incomprehensible, observe the same precaution—to judge or condemn no man before a clear and just proof; the Apostle plainly saying, Who art thou that judgest another man's servant? To his own master he standeth or falleth." *Pope Evaristus.*

It is written, *MATT. xviii*, If thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother; and if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand; and if he will not hear them; tell the Church; and if he will not hear the Church, let him be to thee as the heathen and the publican. And again, *JOHN xx*, 21. He said therefore to them again; Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them and said to them: Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained. And again; *I Cor. v*. It is absolutely heard that there is fornication among you and such fornication as the like is not among the heathens; that one should have his brother's wife. I indeed absent in body, but present in spirit, have already judged, as though I were present, him, that hath so done, in the name of our Lord Jesus Christ.

In vain has God directed to complain our offending brother to the Church, if the Church is not empowered to pass sentence on him; in vain has God said to the Apostles and their Successors, Whose sins ye forgive they are forgiven them. if they have no power from above to judge sinners; in vain has the Apostle judged, in the name of our Lord Jesus Christ, the incestuous Corinthian; if he had no authority for so doing. In truth, the innovator levels all Christianity to the very ground.

The saying by him, This is the Catholick doctrine, but for

its application to any particular case or particular individual, I shall not dare to do it, reminds me of a simple mechanick who was furnished with a rule and compass, but had not power nor skill to apply them to the materials before his face.

Heresy V.

“The infallibility of the Pope, is not an article of the Catholick faith.—If any one should dare say, that the infallibility of the Pope, is an article of faith, he would be immediately condemned as a heretick, by the very Pope himself.”

Inno. I.

I cannot conceive the gentleman's motives for bringing this subject before the public ; a subject, that could never be discussed without producing the most pernicious consequences. The Apostle, to explain the Communion of Saints, or the mutual dependence and connection between the head and members of the Mystical Body, or Church, takes a comparison from the order of nature—from the human body. 1 Cor. xii. 12. For as the body is one, and hath many members ; and all the members of the body, whereas they are many, are yet one body. If the foot should say, because I am not the hand, I am not of the body ; is it, therefore, not of the body ? And the eye cannot say to the hand ; I need not thy help ; nor, again, the head to the feet ; I have no need of you. But God hath tempered the body together, giving to that, which wanted, the more abundant honour, that there might be no schism in the body, but that the members might be mutually careful one for an other. And, if one member suffer any thing, all the members suffer with it ; or, if one member glory, all the members rejoice with it.

That I may follow up the same simile ; no one of the human actions can be ascribed to the members, apart from the head, nor to the head, apart from the members. As the hands, or feet could not move, nor act without the head ; nor the head walk, nor work without the hands, or feet ; so the Head

of the Church could not say to the members ; I have no need of you ; nor could the members say to the Head, We want not your help, we are infallible without you. As long as the body lives, so long will the Head live also ; and as long as the body is infallible, so long must the Head be infallible likewise. If the gates of hell must not prevail against the Church, they cannot prevail against the Head either ; unless a body be supposed to exist without a head, which supposition is absurd.

Therefore, as we must, in order to be saved, *believe the Holy Catholick Church* ; and that the gates of hell will not prevail against her, until the end of time ; or, in other words, *that she is infallible*, we must believe in the Infallibility of the Pope also, unless an infallible Body, could be imagined, under a fallible head. Hence, it is evident, how far from the truth is the Innovator, saying. “ If any man should dare say, that the Infallibility of the Pope, is an article of faith, he would be immediately condemned, as an heretick, by the Pope himself.” The Pope never did, never could condemn any person, but the transgressors of some law, or rule. But what law, or Canon, is violated by declaring, that the Pope is infallible ? As for me, I never heard of the existence of any such law, nor of any person condemned as a heretick, by either Council or Pope, for declaring, that the Infallibility of the Pope is an article of faith. Whosoever would attempt to investigate the principles of action in the human body—would attempt to shew whether the head, hands, or feet, are the essential organs, would involve himself into questions, useless, difficult, unnecessary ; and whosoever would strive to ascertain whether the Pope, or the members of the Fold of Christ, be the essential and infallible parts, entangles himself into foolish and unlearned questions, that beget strifes.

As the integrity of the superior, is the salvation of the inferiors, the laws, and institutions of every Christian country, tend to engender, and foster love, and veneration towards

him ; they shelter and shield him from the base attacks and exposure of his people ; so solicitous is mankind for the good fame of the Ruler, that they allow him in all countries Privy Counsellors ; to whom, not to him, are imputed the errors of the government : nay, some countries go so far as to decree, that *the King can do no wrong* : that is, that he is *infallible*. All this delicacy for the character of the Ruling Power, seems to be dictated by good sense and sound policy, and built upon the law of God ; *Honor thy Father, and thy Mother*. In what civilized society has the child impudence to say, that his parent is fallible ; or the pupil that his master is fallible ; or the flock, that their pastor is fallible ? If they have such stock of impudence, they must, in consistency, go farther ; they must to justify their impudence, sift and expose to the public gaze all the hidden faults and blemishes of their poor father ; they soon lose in the course of their searchings and exposure all filial respect, and perhaps incur like Cham, their father's malediction. While the parents, tutors, pastors, magistrates, are sheltered by the piety of all good Christians from the brutal attacks of their respective inferiors will the Vicar of Jesus Christ meet no shelter in the good sense of his own people ?

The child, servant, and people, that are commanded in the law, to obey and honour their superiors, never stop to enquire whether the superiors are infallible. Nor do the faithful, who are commanded to honor and obey the successor of St. Peter, stop to enquire first, into his infallibility ; for they see something like infallibility promised to him by the Redeemer, Luke xxii, And the Lord said ; Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat ; but *I have prayed for thee, that thy faith fail not* ; and thou, being converted, confirm thy brethren. Now, connect with this divine promise, that *St. Peter's faith shall not fail*, the glorious fact, that whilst mighty empires rise aloft, and soon fall into decay ; whilst dynasties to dynasties succeed, like

the rolling waves, but again relapse, to rise no more, POPE GREGORY XVI. as the 290th successor of St. Peter, is seen on high, like the majestic sun at noon, after the passing cloud, diffusing the heavenly rays from pole to pole. Is there nothing remarkable in this? The infallibility of the Pope could not be questioned, without questioning the infallibility of Christ's promise; nor was it ever questioned in Christendom, until the Gallicans, being intoxicated in the year 1682, with their novel invention of LIBERTIES, found themselves obliged, in self-justification, to sift and expose the hidden blemishes of the Father of the faithful. Thus they brought contempt upon him and their own religion; thus they spun the rope for self destruction; for soon after the nation discarded, both them and their fallible Head. What are the Gallican Clergy now? If the inhabitants of each diocese in America begin to declare, that their respective Bishop is fallible, take in review his whole life, public and private, and expose his frailties and nadvertencies to an infidel world, what would be the consequences? If no prelate should like to preside over such flocks; if no friend to Christianity should like to hear of such base people and corrupt times, would it be too much to expect, that our holy Bishops will not allow the fallibility of the Pope to be discussed any longer in the Schools, or otherwise.

THE HERECIES OF INNIVATOR II.

If the heresies that have hitherto engaged our notice were confined to the legs or to the few, we may entertain the hope that the dogs would not become mute; that the watchman would sound the trumpet; and that the good shepherd would then stand opposite and raise up a wall for the house of Israel. But when they have already seized upon the head and upon the many, our state and prospects are appalling. If the salt loses its savour wherewith will it be salted? If the head is blind, how great is that blindness. If the head is diseased what can the legs do; if the cholera spreads, how can it be resisted?

Heresy I.

“Faith is the sincere disposition to believe all that God has taught.” *Innovator II.*

On the contrary it is defined, “Faith is a gift from God, “or a supernatural quality infused by God into the soul; by “which we firmly believe all those things which he has any “way revealed to us:” *Douay Catechism.*

Consequently our Catholick definition of faith condemns the Innovators definition of it: the Catechism declares that faith is a gift infused by God, into the soul of man, not created or excited therein by any worldly object or cause; second, that we must have actual and firm belief in all things any way revealed by God. On the contrary, the Innovator requires not the actual existence of faith in the soul, but a sincere disposition or aptitude for receiving it; nor that the disposition or aptitude be supernatural or heavenly. What absurdity! His saying is similar to this; the man who has an empty belly, and is disposed to dine, has actually dined; or the man that is inclined to build, has already finished his house; or the man that is prepared to travel, is instantly at his journey's end. It is a well known fact that many resolutions and intentions, though sincere and sanguine at the outset, are never reduced to practice. If intentions; resolutions, or dispositions, for undertakings, be tantamount, to the actual execution, mountains would soon be leveled in thought, castles built in the air, and miracles performed in vision. No man has the folly, or madness to assert, that the disposition, however sincere, to perform any worldly action, is equal to the actual performance thereof. What then must be our opinion of that man's religious sentiments, who says, “that faith is a sincere disposition, to believe all that God has taught;” or, in other words, who says, that the man who is sincerely disposed to believe, what God has taught, has actually faith? After having said that “faith is a sincere disposition to be-

lieve all that God has taught," he goes on to give cases in point.

Heresy II.

"For example: 1st. A person to whom the doctrine was never preached, may have the disposition to believe.

"2d. A person, to whom the doctrine was misrepresented may be disposed to believe, though he may from being told the Church taught absurdities, and contradictions, and immoral principles, be disgusted with what he was taught were her doctrines, and be without the opportunity of correcting them.

"3d. A person of weak, or perverted intellect, may have the disposition to believe, and at the same time, may mistake error for truth." *Innov. II.*

Therefore, he imagines, that the person to whom the doctrine was never preached, the person to whom it was misrepresented and disgusting; and the person of weak and perverse mind, who embraces falsehood for truth, have, each of them, faith; therefore he imagines, that the Turk and Heathen, to whom the doctrine of Christ was never preached; the Hereticks who rejected it, because it appeared to them ridiculous and disgusting; and the simpleton, who mistook error for truth, have, each of them, faith. *See Con. Trid. Sess. 6. c. 6. Supra, p. 167.*

Heresy III.

"Other instances might be added, in which the disposition may exist, but the evidence not be given. None of those persons profess the doctrines of the Roman Catholick Church, yet that Church extends to them, as well as to those who profess her doctrines, the capacity for salvation. Therefore she does not confine that capacity to those in her external communion." *Innov. II.*

Were he to assert, that he, for one, extends the capacity of salvation to those that give no evidence of their belief in the doctrine of the Church, as well as to those who profess their belief in it, it would be a matter of no astonishment; for such saying, would be in character with his other loose sentiments; but when he says, that the Catholick Church extends to them, equally with those in her external communion, the capacity or prospects of salvation, I must say, that he imputes to the Catholick Church principles, which she never held. Can he point out the Catholick Canon extending the capacity, or chance of salvation to the adults, that give no sign or evidence of their belief in the doctrine of Christ? Can the Catholick Church extend the capacity or probability of salvation, to the adults who never received baptism, nor profess a belief in any article of the Creed, nor observed any one commandment?

Heresy IV.

“But although the Church possesses no evidence to *discern*, whether the individuals be *members of her body*, yet “they are *a portion of her soul*; God, the searcher of hearts “discerns them; and grants them the benefit of their faith; “and though not acknowledged members, yet they are truly “within the pale of the Church.” *Innov. II.*

This is, indeed, a very accommodating Church he gives us—a Church that would take into her pale, Turks, Jews, Heathens, Schismaticks, and Hereticks, of all castes, and creeds, though they give no evidence of their belief in the Unity, Trinity, or Incarnation of Christ—no evidence that they received baptism, observed any commandment, or offered up a prayer in the whole course of their life. “God, the searcher of hearts, grants them,” he says, “the benefit of their faith.” What blasphemy!!! What good is faith, in the heart, if not professed with the mouth; is it not written, With the heart we believe unto justice; but with the mouth

is confession made unto salvation, Rom. x ; and again, I believed, for which cause, I have spoken ; we also believe, for which cause we speak also : 2 Cor. iv ; and again, We cannot but speak the things, which we have seen and heard ; Acts iv. 20.

Heresy V.

“ How shall we draw the bounding line, which must separate those, who stand together ; now in infidelity ; now in heresy ; now in Catholicity ? All, who live in the profession of infidelity are not infidels. All, who live in the profession of heresy, are not hereticks. All who live in the profession of Catholicity, are not Catholicks.

“ We have before seen several grounds of exception on one side : there are some upon the other ; and many individuals stand upon each of these grounds. We could not, therefore, know whom to hate, were there an obligation of hatred.”

Innov. II.

As he has no bounding line, to know that all, who live in the profession of infidelity are infidels ; and all who live in the profession of heresy, are hereticks ; no bounding line to discern the believer from the unbeliever, the Catholick from the heretick, in vain did the Redeemer send the Apostles to call *the other sheep into the one Fold*, John x. 16, to make them profess, externally, the same faith, observe the same commandments, and use the same sacraments, and sacrifice. In vain, has he commanded us to hear the Church, under pain of being heathens and publicans ; in vain, have the Apostles, St. Athanasius, and the Nicene Council, left us creeds, if we are never bound to profess them ; in vain, has the Church of Christ, bequeathed us, in the *Corpus Juris Canonici*, the Definitions, and Decrees of her Popes, and Councils, with regard to infidels and hereticks, if the Innovator levels them all with the ground. If he has no bounding line, to know who are members of the Catholick Church ; who are, or are not, Catholicks, could not the people, on his own principle, turn

about, and say to himself, we do not know whether you are, or are not, a Catholick, we will follow some other teacher. How palatable it must be to infidels, hereticks, and schismaticks to hear from him, that, though they belong not to the body, or external communion of the Church, they are a portion of her soul ; that God, the searcher of hearts, will render unto them the benefit of their faith. Have they not found in him, a teacher according to their own desires, 2 TIM. iv. 3 ?

It is written : as the pastor is, so the people will be. When they see him levelling the fences and making mockery of the doctrine that had been originally sown, and always handed down, in the Church of Christ, they generally go further, level the remainder of the fences, let in the wolves, and discard the careless watchmen altogether. I cannot help thinking that if our bishops do not speedily bestir themselves, stand opposite and raise up a wall for the house of Israel, the deluge of infidelity that now spreads, will soon wash away all things, sacred and profane. Satan, never since the very first date of Christianity, assumed as many masks, or transformed himself into as many angels of light as he does in these our unfortunate days. His ministers, the false teachers that swarm all over the country, will not openly attack religion ; but by intrigue, sophistry, and novel, unheard of terms, they impose upon the unwary and the unstable, notions and sentiments destructive of all Christianity. Now they teach “ that Scripture is to be construed as it is generally understood by Christians universally,” and then, with an air of liberality, that the observance of the law of nature alone is sufficient ; that they, humble, charitable souls, cannot say who is, or who is not, a sinner ; and that what they call Invincible Ignorance, of the faith and Divine law, is excusable.

INVINCIBLE IGNORANCE.

Innovator I. says, “ that some Catholicks may by ignorance “ of the doctrine of the Church, believe some things against “ it, and be not however hereticks.” And

Innovator II. expresses in other words the same thing, saying, "Other instances might be added in which the position may be, but the evidence be not given. None of those persons profess the doctrine of the Roman Catholick Church, yet she extends to them as to those who do profess her doctrine the capacity of salvation."

It is therefore the opinion of both innovators that a man, though totally ignorant and careless of the Roman Catholick Church, and of her doctrine, may be within the pale of that same Church, and in the way of salvation. And to our grief the notion is not confined to them, but it spreads rapidly of late years through society, assuming various names and forms ; at one time it is called *Liberalism* and at another *Universalism*. That an error subversive of all Christianity, be even for one moment, listened to, much less systematically taught, in an enlightened, community, is almost unaccountable. *The Son of man when he cometh, shall he find, think you, faith on earth ?*

The terriffick growth of infidelity in our unhappy days, may be thus accounted for. Modern writers enamoured with facilities, and prone to follow, without research or enquiry, by the broad way, take descriptions of facts and doctrine at second hand : never consulting the Holy Fathers on the dusty shelves, never recurring to the fountain's head—the Sacred Canons : and when they meet with any extract, ever so trifling from a Father or Council, quoted by any modern Casuist, they take it for granted that his views are correct, that he is in the path of antiquity ; then they scribble away, and palm upon the community as Gospel truth, that man's commentaries. But they should know that a single extract from a Father, or Council, apart from the corresponding Fathers or Councils, is often misunderstood and wrested by ignorant and unstable readers to their own perdition.

It is thus that several casuists now a days, when they find a passage from *St. Augustine to Glorius and others* quoted by

one writer for invincible ignorance, swallowing that man's gloss and inferences, think themselves sheltered by the authority of the great Holy Father for teaching, as they do, that invincible ignorance even of the law of God, is excusable. Nevertheless, when I will give in the following pages, the aforesaid passage from St. Augustine, in full, not garbled, as the casuists give it ; and also the Title under which the passage is incorporated with the Sacred Canons, and some of the other Decrees found under the same Title, it will be made manifest that neither St. Augustine in writing that passage, nor the Church in adopting it as a Canon, taught, or intended to teach, what the modern Casuists teach regarding Invincible Ignorance. Behold the 'Title' under which is the said passage from *St. Augustine to Glorius* found in the Gratian Decretals.

Can a whole family be excommunicated for the sins of the Father ?

By recollecting that that Title treats of excommunicating or cutting off the children from the Communion of the faithful for their father's crimes, there will be no difficulty in comprehending the words of St. Augustine, when seen in the sequel. Let me premise that,

Ignorance is two fold—ignorance of *the law*, and ignorance of *the fact*. The man, for instance, that wears his neighbour's coat, thinking it his own, is said to be *ignorant of the fact* ; and if he applied reasonable diligence and advertence to ascertain if the coat is, in fact, his own property, he may, perhaps, be guiltless in the sight of God, who has said, *Thou shalt not steal*, though he remains liable to repair the neighbour's wrong. And the man who advertently wears his neighbour's coat, not knowing that theft is forbidden by the commandments of God, is said to be *ignorant of the law*.

Authors, if at any time they taught that ignorance is excusable, must mean ignorance of the *fact*, not of the *law*, for it is impossible that any pretender to the Christian rules—*Scrip-*

tures and *Tradition*, could imagine that any man enjoying the light of reason would save his soul, if ignorant of the law of God. It is written, *If the blind lead the blind, both fall into the pit*; and again, *Without faith, it is impossible to please God*; and again, *Unless a man is born again of water and the Holy Ghost, he cannot enter into the kingdom of God*.

Remark that eternal perdition is decreed, in general terms and without exception, against all ranks and classes whatever that have not the faith; or that are blind, or that are not baptized. No matter whether they had lost the faith, or neglected baptism, or fallen into the spiritual blindness through the depravity of their own heart, or the ignorance and infidelity of their false teachers. Hence follows the Axiom in the Canon Law. *Lib. 5, Tit. 12, in 6°. De Regulis Juris.* **“ Ignorance of the fact, not of the law excuses.”*

O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and unsearchable his ways! O man, who art thou to reply against thy God! Shall the thing formed say to him that formed it, why hast thou made me thus? That ignorance of the law of God is no palliation for sinners can be readily proved from both Testaments.

Psalms xxiv. Shew, O Lord, thy ways to me and teach me thy paths; direct me in the truth, for thou art my God. Remember, O Lord, thy bowels of compassion. The sins of my youth and my *ignorances* do not remember.

Would the Psalmist have so earnestly prayed to God to enlighten his mind and to pardon the sins of his youth, and his ignorances, had he been of the same way of thinking with the modern Casuists, had he deemed invincible ignorance excusable in the sight of God?

Luke xii, 47. That servant who knew the will of his Lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes; but he that knew not, and

**Ignorantia facti, non juris excusat.*

did things worthy of stripes, shall be beaten with few stripes.

Behold it again declared that ignorance of the will of God though it may mitigate shall not totally extinguish the future torments. Christ our Lord who will render unto every man according to his works will on the last day reward the just with everlasting life, and the sinners with eternal punishment. Faith that says so, says also that there are many mansions in the kingdom of heaven; that there are gradations of glory reserved for the just as well as gradations of stripes for the sinners. Whether the diminution of the stripes will be in the dreary mansions of the damned, where their worm dieth not, and the fire is not extinguished, or whether it consists in an abridgment of confinement in the prisons where Christ had come and preached, *1 Pet. iii. 19*, it is not for me to say, but this I am ready to say, that no ignorance whatever of the will of the Lord shall palliate the evil doers from stripes whether they receive them in hell or in purgatory.

1 Cor. xiv. 37. If any man seem to be a prophet or spiritual, let him know the things that I write to you, that they are the commandments of the Lord. But if any man *know not*, *he shall not be known.*

This text holds out no prospect of any sort for persons ignorant of the commandments of the Lord; nor does the text If you would enter into life keep the commandments.

Rom. x. I bear them witness that they have a zeal of God, but not according to knowledge, for they not knowing the justice of God and seeking to establish their own, have not submitted themselves to the justice of God. If thou confess with thy mouth the Lord Jesus, and believe with thy heart that God hath raised him up from the dead, thou shalt be saved. For with the heart we believe unto justice, but with the mouth is confession made unto salvation. Faith cometh by hearing and hearing by the word of Christ. But I say, have they not heard? Yes, verily their sound hath gone forth into all the

earth, and their words into the ends of the whole world. The word is nigh thee even in thy mouth and in thy heart.

Verily, it would seem that the Apostle had through the spirit of prophecy seen the spurious Christians of the nineteenth century ; who not knowing or caring for the justice of God, seek to establish their own ; imagining that they can, though ignorant of the will of God and unaided by divine grace, procure by their natural powers, eternal salvation. But let us see the train of argument he adopts to refute them ; first, he declares that without faith it is impossible to please God ; secondly, that faith, if not confessed before men will not avail to salvation ; and thirdly, that faith cometh by hearing, and hearing by the word of Christ.

And lest they set up, as the moderns do, the plea of ignorance he refutes them there also, shewing from *Deut.* xxx. 12. that the law is not impossible or beyond our abilities, but that the word is nigh us, even in our heart and in our mouth ; and from *Psaln* xviii, that their sound hath gone forth unto all the earth, and their words unto the ends of the whole world. The heavens shew forth the glory of God and the firmament that declareth the works of his hands. Day unto day uttereth speech, and night unto night sheweth knowledge. There are no speeches nor languages where their voices are not heard. The rocks split, the earth shook and sent forth from her bosom the bodies of the saints, who came into the holy City and appeared to many. The sun was darkened and the veil of the temple was rent in two from top to bottom.

Now, whereas the word is nigh unto thee, even in thy heart and in thy mouth ; whereas their sound went forth into all the earth, whereas there are neither languages nor people where their voices are not heard ; finally, whereas the very elements and all inanimate nature—the sun, the rocks, the earth, and the temple veil proclaimed the Divinity of Christ crucified, is it not horrid blasphemy, to think or say that any sane adult could be invincibly ignorant of the faith or law of God.

especially as it is written *John* i. 9. that Christ the true light enlighteneth every man that cometh into the world ?

If justice be by the law then Christ died in vain : *GAL.* ii. 21 : if ignorance of the law of God be harmless, then our faith is vain, and our preaching vain, for the Heathens, Turks, Jews and hereticks, that have followed the will of the flesh and the will of man, not the will of God, or of the Church, make a better choice than the Martyrs who have washed their robes in the blood of the Lamb, or the prudent Virgins who with shining lamps entered into the marriage feast, or the confessors that denied not Christ before men. If fidelity to the law of nature and ignorance of the law of God were a shelter to any man, they would certainly shelter Cornelius the Centurion. *ACTS* x. *A religious man and fearing God with all his house, giving much alms to the people, and praying always to God.* Yet he had to receive the faith by hearing from the lips of St. Peter. Whilst Peter, *Verse* 41, was yet speaking these words, the Holy Ghost fell on all them that heard the word.

If fidelity to the law of nature and ignorance of the law of God would Justify any man, they certainly should justify the Apostle Paul, than whom no man could be more faithful to the dictates of the natural law and to the rites and traditions of his Fathers. *PHEL.* iii. 4. If any other, says he, thinketh he may have confidence in the flesh, I more, being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, according to the law of Pharisee, according to zeal persecuting the Church of God ; according to the justice that is in the law, conversing without blame. I count all things to be but loss for the excellent knowledge of Christ Jesus my Lord : and count all things but dung that I may gain Christ.

Observe the pretensions ; he was circumcised the eighth day ; he was descended from the chosen people of God ; he was zealous for the traditions of his fathers ; he lived accor-

ding to the justice that is in the law, without blame ; however he counted all these pretensions to be but dung in comparison with the excellent knowledge of Christ. And again he says, 1 *Tim.* 1, 15. Christ came into this world to save sinners of whom I am the chief : for this cause have I obtained mercy that in me Christ Jesus might shew forth all patience. Had the sins which he had committed ignorantly in unbelief been excusable, would he deem himself the chief of sinners or consider his vocation to the excellent knowledge of Christ an act of grace or mercy, but rather an act of justice ?

Again the same Apostle rebuking the Galatians, says, I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel, which is not another, only there are some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before so now I say again, If any man preach to you a gospel besides that which you have received, let him be anathema. Observe that he repeats the anathema twice against the false teachers, that merely pervert the gospel, or teach a gospel besides the gospel which they had received from the apostles ; what anathemas would he not then hurl into the face of the modern Casuists, who not only pervert, but reject the gospels by wholesale, asserting that the people who never heard of the name of Christ, nor of the Christian religion, are in the path of salvation.

Christ our Lord in his commission to the Apostles said, Going, teach all nations ; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you. And the Acts of the Apostles as well as all Ecclesiastical History declares how faithfully had the Apostles and Apostolick missionaries of antiquity fulfilled their commission, in abandoning their native land, crossing the stormy seas and

mingling with barbarous nations, for the purpose of carrying the light of the gospel to the gentiles that were involved in the shadow of death.

Would the Word have been made flesh and dwelt amongst us, teaching for thirty three years by word and example, what faith we should hold, what commandments we should follow, what sacraments we should use and what future things we should hope for, if the gentiles under the law of nature or the Jews under the law of Moses were justified? would the Missionaries of ancient and modern times take all the pains that they do, in conveying the light of the Gospel to the heathen nations, if invincible ignorance were excusable?

What an expeditious mode have the wolves in sheep's clothing; the false teachers that were to rise up about the end of the world, adopted for discarding Christianity: forsooth, "the people that never heard," they say, "of the name of Christ, or his Church, or of the Commandments, or Sacraments, or of the sacrifice of the New Law, are saved by their invincible ignorance." Him that pulleth down the fence the serpent will bite. The hearers, when thoroughly convinced that ignorance of the law of God and of the Catholick doctrine is harmless, will, there is no doubt, throw Christianity and Priesthood overboard. They have done so in France: they are doing it in Spain. Spain that stood as the firm stay of Christianity for ages, is now drenched in the blood of her own sons, scattering the nuns and friars on the wide world, and transferring their property to the fund holders.

The French learning since 1682 that the Church, or the Priesthood should have no controul, direct or indirect, over worldly property, demolished religion altogether, and relapsed into heathenism. And the Spaniards are, ever since the invasion of the French under Bonaparte, learning the notions "that ignorance, even of the whole Christian religion is harmless," dispose of the Convents and Churches as a preparatory step for discarding also, the whole Christian religion.

DECRETAL GRATIAN. 24. Q. 1. c. 24. "Whosoever rebel-
leth and continueth not in the doctrine of Christ, hath not
God; he that continueth in the doctrine, the same hath the
Father and the Son. If any man come to thee, and bring
not this doctrine, receive him not into thy house, nor say to
him, God speed you : for he that saith unto him, God speed
you, communicateth with his wicked works : 2 John 1. This
same decision of St. John regarding schismaticks and accur-
sed hereticks, he reduced into practice ; for it is related by
his disciple St. Polycarp, martyr and bishop of Smyrna, that,
as he happened to enter into the baths at Ephesus, describing
Cerinth there, he at once, and without using the bath, rushed
out again, saying, let us flee from this place lest the very bath
in which Cerinth, the enemy of the truth, bathes, should come
down upon us. And the same Polycarp once meeting Mar-
cion, who asked him, do you know me, answered, I know the
eldest son of Satan :"
Bede on the 2d Epistle of John.

Chap. 25. "Whereas a conflict, arising with the wonted po-
pular fury, tears into pieces the Lord's coat that is seamless,
woven from the top throughout, and the wolves destroy the
vineyard of Christ, so that it is not easy to discern amidst the
trampled and dried up pools, the sealed fountain and the en-
closed garden. Consequently I thought it my duty to con-
sult Peter's Chair and the faith that is lauded by the Apos-
tle's mouth, now seeking the food of my soul in that quarter
where I had previously received the robe of Christ. Nor will
indeed, the vast expanse of the watry element, or the mighty
extent of the intervening regions keep me back from seeking
the precious treasure. Wheresoever shall the body be, thither
will the eagles also be gathered together. Whilst the pat-
rimony is squandered by the prodigal child, the sacred inheri-
tance is preserved pure by you alone. There the divine seed
sown in the fertile soil bears fruit an hundred fold, here the
grain choked in the furrows, yields but weeds and barren
straw. In the West rises the sun of justice, but in the East
has fallen Lucifer fixed his throne above the stars.

“ You are the light of the world , you are the salt of the earth ; you are the gold and silver vessels ; here the earthen and wooden vases await the iron rod and eternal fire. Therefore even should your greatness ward me off, your wonted goodness attracts me. From the priest I crave the food of the soul, from the shepherd the refuge of the sheep. Far be envy, far be pride from the Roman dignity. The follower of the fisher and the pupil of the cross do I accost. Seeking no prize but Christ, I hold communion with your Holiness, that is, with Peter’s Chair ; knowing that upon that rock is built the Church. He that eats the lamb outside that house, is profane : he that navigates not in Noe’s Ark shall surely perish in the deluge. Whereas my heavy sins have induced me to retire into the desert that is bounded by Syria and Barbary, and disable me at this immense distance always to beseech the divine treasure from your Holiness, I do here follow your colleagues the Confessors of Egypt, and moor the small barge by the large ships of burden. Vitalis I know him not, Miletis I vomit, with Paulinus I am not acquainted. He that gathereth not with you, scattereth, that is, the man that is not Christ’s, is antichrist’s : *B. Hieron. Epist. to Pope Damasus.*

Ch. 33. “ Schism, which is a Greek word, signifies a rent ; but in unity there can be no rent. Consequently, they that communicate with schismatics, communicate not with the Unity. They made unto themselves parties ; and, to use the saying of the Apostle Jude, *separating themselves, they have not the spirit.* To them all, has it happened, because they are not one in Unity, and because they would be in a faction, and because they have not the spirit, that they cannot have the Sacrifice of the Body of Christ. Because they have divided themselves from the whole Church, as St. Augustine says, every Catholick securely detests, that Sect with which he knows that the Universal Church, founded upon the Apostolick Sees, communicates not. Therefore, if we be direct-

ed by the Truth, what the schismatick effects is not the Body of Christ. No man can, without contradicting the Apostle, think, *that Christ is divided*, 1 Cor. i. 13. It is evident, that, as we have already often observed, the Church, which is the Body of Christ, is one, and that it cannot be divided into two or more :'' *Pope Pelagius*.

The man therefore that separates from the communion of the Vicar of Christ, is not Christ's, but antichrist's; they that make a rent in the Body of Christ—in the Church, are schismaticks; and schismaticks because they are not in the unity, and because they are in a faction and because they have not the spirit, have not the sacrifice of the Body of Christ. Whatever censures and excommunications, had been at any time decreed and enforced against schismaticks and hereticks they are all founded upon the principles of the foregoing text from St. JOHN, If any man come to thee and bring not this doctrine, receive him not into thy house, nor say to him, God speed you, lest you communicate with his wicked deeds.

Hence *excommunication* signifies, according to Pope John viii, a separation from the fellowship of the faithful, and *Anathema* means a cutting off from the Body of Christ: 3. Q. 4. c. 12.

There are on record in both Testaments various instances of scourges even dispersion, and, in many cases, death, inflicted upon the hearers, and children for the sins of the teachers and superiors why then should it not be consistent with justice to visit the inferiors with spiritual penalties for the crimes of the superiors?

With regard to corporal punishment; first, all children, even under the years of reason were, for the sins of some of the inhabitants, destroyed in Sodom with fire from heaven: GEN. xix. Second, the children and also the very brutes were destroyed by God's order for the sins of the Amalecites: 1 KINGS xv. Third, not only the schismaticks Chore, Dathan and Abiron, but their followers also, together with their world-

ly property had been swallowed into the bowels of the earth : NUM. xvi. Other instances might be given, had not the above appeared sufficient.

And with regard to the spiritual penalties, examples may be multiplied also. The Lord though he commanded to pray for our enemies and persecutors, struck our first parents with the curse of death for having transgressed his commandment. Cain also for having added the crime of fratricide to the original transgression, received a malediction from God. The Lord said to Abraham, I will bless them that bless thee, and curse them that curse thee. Noe for Cham's derision of him cursed his son Chanaan, saying GEN. ix. cursed be Chanaan, he shall be a servant to his brethren. Likewise, when the Master came in quest of fruit upon the fig-tree, but finding not any, he cursed it with perpetual barrenness ; MATT. xxi. St. Peter gave his malediction to Simon Magus and to Ananias and Sapphira. And St. Paul who had said, Bless and curse not, ordered the Corinthian to be excommunicated ; and again he said in the same epistle, If any man follow not the doctrine of our Lord Jesus Christ, let him be anathema ; and again, If an angel from heaven preach a doctrine besides what we have preached, let him be anathema.

Now that I am going to, insert the aforesaid *passage* from *St. Augustine to Glorius*, I shall first insert the TITLE under which it is found in the Canon Law, together with four of the Canons that precede it, and two of those that follow it in that Title ; by placing thus in full view St. Augustine's saying, and concomitant decrees, it will remain evident that he never intended, nor could intend to free persons ignorant of the faith and law of God, yet willing and ready to embrace the truth when they find it, from sin and future punishment, but merely from the external censures of the Church.

DECRATAL GRATIAN. 24. *Quest. 3. Can the Family be excommunicated for the sins of the Father ?*

Chap. 25. "Let those that despoil pilgrims, or Clergy, or monks, or females, or the defenceless poor; or that plunder their property or cruelly oppress them, be, if they make not full satisfaction, struck with anathema. And let that peace which is scalled a Truce be strictly observed in the manner that it had been ratified by the Archbishops and Bishops of each province. And let him that would violate it be put under an excommunication : " *Pope Nicholas.*

Chap. 26. "People make this distinction between heresy and schism: heresy by its perverse doctrine, schism by the Episcopal division, equally separates from the Church : " *St. Jerome, epist. upon Titus III. 10.*

Chap. 27. "Heresy is said in the Greek from *election*, because each person elects for himself the doctrine which he likes best. Whoever, therefore, understands the Scripture, otherwise than the sense of the Holy Ghost, whereby they were written, calls for, though he secedes not (personally) from the Church, can however, be called a heretick." *St. Jerome, on Gal. v.*

Chap. 28. "The man who from any temporal interest, particularly, for self-glory and dignity, either broaches, or follows false and novel opinions, *is a heretick*. But the believer in people of this description is a person deluded by some semblance of truth and piety." *St. Augustine, de Utilitate credendi.*

Chap. 29. "The Apostle says, Titus III. 10. *A man that is a heretick, after the first and second admonition avoid; knowing that he that is such an one, is subverted and sinneth, being condemned by his own judgment*: but they who with no pertinacity, defend their opinion, though false and perverse, especially an opinion which they engendered, not through self-presumption, but which they had imbibed from their deluded, erroneous parents, who now cautiously seek the truth,

“and who are open to correction, when they find it, must not “be deemed hereticks.” *B. Augustin. Epist. 162, to Glorius and others.*

Chap. 34. “I am extremely sorry to hear that some of your Brotherhood’s Clergy hold fellowship with the horrid enemies, and that the vessels of honour associate with the vessels of dishonour. In probing and chastising them with condign penalties, you shall be very exact; so that if they be not brought to by a reprimand, an excommunication be resorted to. We should steadily keep in view the precept given in the Gospel by the truth himself. If the eye or foot or right hand scandalize us, let it be cut off the body; for it is better to do without these members in the Church, than to descend with them into eternal flames. It is useless to resist those that are abroad, if we are wounded by these who are within corrupting the people. Far be the criminal forbearance from the Clerical firmness, that would by sparing the sins of others, spare not itself:” *Pope Leo, Epist. 74. to Anatolius.*

Chap. 37. “It is worthy of remark that some persons assert that we oppose the Lord commanding in the parable, *not to pull away the cockles*, when we excommunicate persons worthy of excommunication; and that we also oppose St. Augustine, saying, ‘lest the unity be broken, let the evil-doers be corrected, not cut off.’ But our reply is this; if hereticks and sinners are not to be excommunicated, why did St. Augustine himself along with the Legates of the Holy Roman Church, and his own holy bishops, excommunicate and sever from the Church of God, Pelagius and Celestine, that were hatching a new heresy in the Church of God? Why did he and the whole Church of God hold under an excommunication the Donatists charged with similar crimes, and would never, previous to their repentance and reconciliation through the imposition of hands, hold communion with them? And the Lord himself who has spoken the said parable, openly or-

dains to excommunicate, saying, Let thy brother who is reprimanded by the Church, but hears her not, be to thee as the heathen and the publican. Hence it follows that to excommunicate is one thing, and to eradicate another. For the man that is excommunicated is so treated, as the Apostle says, to the purpose that his spirit be safe on the day of the Lord :”
Pope Urban, Epistle.

Whereas the often quoted saying of *St. Augustine to Glorius* is found among the seven Canons just given. I shall particularly solicit the reader’s attention to my observations thereon. I call them for brevity and perspicuity sake, the 1st, 2d, 3d, 4th, 5th, 6th, and 7th Canon. As the 1st, 6th, and 7th, are self-evident, bearing exclusively upon excommunication, I pass them by for the present, in order to hasten to the 2d, 3d, 4th and 5th.

Here it may be asked, why has the Church thrust into the middle of the Title, just previous to the saying of *St. Augustine*, the 2d, 3d, and 4th Canons, that are apparently unconnected with the subject of said Title, namely, *Excommunication*, and do not even as much as mention that subject ? The Holy Catholick Church is here, as she is on all occasions, guided by the finger of God and standing unshaken on the promise of Christ Jesus ; *That the gates of hell shall not prevail against her.* For had she not given us in said 2d, 3d, and 4th Canons, such strong and clear definitions of Heresy and Schism, how could we now a days defeat the false and absurd comments of the modern Casuists upon the saying of *St. Augustine to Glorius*. Blessed be forever our Holy, Roman Catholick Church, the pillar and the ground of truth that has withstood, and will withstand unshaken all storms until the end of time.

The 2d Canon by *St. Jerome* gives the definition of Schism and Heresy ; saying, “ that heresy which is a perverse doctrine, and Schism which is a split among the Prelates, “equally separate a man from the Church.”

The 3d Canon also by St. Jerome defines, “that the man “who understands the Scriptures in the wrong sense, though “he secedes not (personally) from the Church, can be called “a heretick.”

The 4th Canon by St. Augustine declares, “That the man “that broaches or follows—*qui gignit vel sequitur*, false and “novel opinions, is a heretick.”

Therefore the two Holy Fathers agree in defining a heretick—St. Jerome declares “that the man that holds a perverse doctrine or that takes the Scripture in the wrong sense;” and St. Augustine says, that the man who breeds or sucks false and novel opinions is a heretick. Further, remark that neither of the two Fathers makes any allowance for Invincible Ignorance ; that neither of them frees from the crime of heresy the man who might have been misled into the perverse doctrine, or wrong interpretation of the Scripture, or into the false and novel opinions by his teachers, or for willingness and readiness to embrace the truth if he find it.

But how is St. Augustine in the 4th to be reconciled with St. Augustine in the 5th Canon ? Here he says, in general terms and without exception, “that every man that broaches or follows false and novel opinions is a *heretick* ;” and there, that “the man who follows an opinion however false and perverse, if he sucked it from his teachers, and if he be ready to embrace the truth upon finding it, must not be considered an heretick.” In the one passage he makes no allowance for ignorance : in the other he does.

To clear up this seeming contradiction in the Great Father, the school distinction *material* and *formal* heresy must be kept in view. An error in the faith revealed would be *material* ; an error in the faith revealed by Christ and defined by the Church a *formal* heresy.

The Divinity of Jesus Christ, for example, had been believed ever since the Apostolick age, being handed down in constant and universal tradition by the Popes, Fathers and

historians of the first three hundred years, but never had it been *formally* defined by the Church until the Council of Nice in the year 325. Nor would it have been then, or perhaps until the end of time, formally defined, had not *Arius*, and his accursed followers who are now assuming the names, *Socinians* and *Unitarians*, began to impugn it.

A firm faith in the Divinity and Incarnation of Christ the Son of God, the Second Person of the Blessed Trinity, was equally essential unto salvation, antecedent and subsequent to the Holy Council : with this only difference, that the doubter in that mystery would since the Sacred Council's formal definition, incur in addition to the want of faith, without which it is impossible to please God, the crime of disobeying the Church. He that hears not the Church, let him be to thee as a heathen and a publican.

It is manifest that St. Augustine in the 4th Canon alludes to the *material* heretick—to the man that broaches or follows errors in faith or morals—to the man that never had, or lost the faith and that is therefore in a state of perdition ; but that he alludes in the 5th Canon to the *formal* heretick—a heretick with regard to the external censures of the Church, is equally clear from the text in *Titus* upon which is the said 5th Canon founded. *A man that is an heretick after the first and second admonition avoid, knowing that he that is such a one is subverted, sinneth, and is self-condemned.*

The Apostle evidently declares in that text, that the heretical man, that is, the man who broaches or follows false and novel opinions in faith or morals, is a perverted, self-condemned sinner, but that we are not bound to avoid him, until after the first and second admonition he is formally excommunicated by the Church. The text to *Titus* declares two things ; first, that the heretick is a self condemned sinner, that he becomes by falling into the heresy, an ipso facto sinner ; and secondly, that he need not be shunned in society until a formal excommunication is issued against him. And St. Au-

gustine's commentary upon the same text declares also that the man is not a *hereticus vitandus*, if he had imbibed the error from others, and if he be ready and willing to embrace the truth when he find it ; he alludes to the heretick with regard to the external censures of the Church ; but not with regard to the law of God, or the salvation of his soul.

Had the Innovators given in full the words of St. Augustine to Glorius, or the text of the Apostle upon which the Holy Father comments ; or the Question proposed in the Sacred Canons, or any of the other Canons associated with the saying of St. Augustine under that Question, then indeed, there would be no difficulty in comprehending the Father's words to Glorius—that he never intended to free the heretical man, who is already a self-condemned and perverted sinner, from hell fire, but merely from the external censures of the Church. But when the Innovators quote only the end of St. Augustine's saying, the ignorant and superficial reader overlooks the honey and swallows the poison ; he thinks that the man who sucks an error on faith or morals from false teachers, if he be willing to embrace the truth when he finds it, is in a state of invincible ignorance, and excusable in the sight of God.

With such notions a man knows not where, when, or how to stop ; he cannot condemn the errors, however monstrous, of any man ; he must throw open the gates of heaven to the Calvinist, who denies the Real Presence and merit of good works ; to the Quaker that rejects baptism ; to the Unitarian that discards the Divinity of Christ Jesus ; to the Jews who crucified our God ; to the Turks that follow Mahomet ; to the heathens that worship the idols. For all, and every one of them may plead ignorance and willingness to embrace the truth, if sufficiently expounded to them. And as there is no criterion to know whether they were brought into their respective errors by their corrupt passions, or false teachers ; or whether they be willing to embrace the truth if sufficiently expounded, the advocate of invincible ignorance knows not

what to make of them; he must level the land marks between them and the Christians and let all religion go into confusion. On the contrary, that St. Augustine would be the last man in the world to hold the sentiments which the Innovators impute to him, we know from himself.

DECRETAL GRATIAN. 15. Q. 1. c. 3. "Hold thou most firmly and by no means doubt, that no man, excepting those that are baptized in their blood for the name of Christ will receive eternal life, who is not here converted from his sins by faith and penance, and delivered by the sacrament of faith and penance, that is, by Baptism. And that for adults it is surely necessary, both to do penance for their sins, to hold the Catholick faith according to the rule of truth, and to receive the Sacrament of baptism; but that for babes unable of themselves to believe or do penance for original sin, the Sacrament of faith, which is holy baptism, suffices unto salvation, as long as they are under the years of reason :” *B. Augustin. de Parvulis, Lib. de Fide, ad Petrum.* c. 30.

Remark that adults must for gaining eternal life, first, perform penance for their sins; secondly, hold the Catholick faith according to the rule of truth; and third, receive the sacrament of baptism. Remark moreover, that the Holy Father speaks in general terms; making no allowance for ignorance of any sort, or for readiness to embrace the truth. Again hearken to the same Father.

DECRETAL GREG. *Lib. 5. tit. 7. c. 3.* "Hold thou most firmly and by no means doubt, that every heretick or schismatick must partake with the devil and his angels in the conflagration of eternal fire, unless he be, prior to the end of his life incorporated with and renewed in the Catholick Church. For any man who holds not the unity of the Catholick Church, neither baptism, nor alms however abundant, nor death endured for Christ's name will avail unto salvation.” *St. Augustin, de Fide Catholica.*

I will offer no comments upon that awful saying of the Holy Father ; let it speak for itself. May I beseech those who are separated from the Fold of Christ to reflect thereon ; and see what interest does their present state yield them.

One observation more, and I shall have done. The Lord said to his disciples, *Going teach all nations*. Beware of men : for they will deliver you up in Councils, and they will scourge you in their synagogues ; and you shall be brought before governors and judges for my sake. Behold the task given to his Apostles and the perils and difficulties that were to attend the execution thereof. As to the task they faithfully fulfilled it : for their sound hath gone forth unto all the earth and their words unto the ends of the whole world ; and as to the perils and difficulties they met them in abundance. We were, says St. Paul, made a spectacle to the world and to angels and to men, we are fools for Christ's sake, we are weak without honour. Even unto this hour we both hunger and thirst and are naked, and are buffeted, and have no fixed abode ; and we labour with our own hands ; we are reviled and persecuted and blasphemed. We are made as the refuse of this world, and the offscouring of all, even until now. I COR. IV.

The same perils and afflictions attend their Successors in the fulfilment of the same task ever since. But the disciple is not above the master, nor the servant above the Lord. He came among his own, and his own received him not. He humbled himself, becoming obedient unto death, even to the death of the cross. Why descended he from the bosom of his Father, became man and endured the ignominious death of the cross ; or why exposed he his beloved disciples to the perils and persecutions of their mission, if the Jews or the Gentiles were excusable by their ignorance ? If ignorance be harmless the delicate youth need not impair his eyes and health for years at the midnight lamp ; nor need the flock care whether he comes home learned or ignorant ; whether he preaches to them truth or falsehood.

Verily, the advocates of Invincible Ignorance strike at the very root of Christianity ; they undo all that the Redeemer and Apostles and the Popes and the Councils have done ; their notions would destroy the Bible and the Churches ; and overspread the world with rueful *Indifference*, that would at no distant period effect, as in France, the concussion of nature and confusion of all the elements. They are without doubt, the false teachers that were to appear about the end of the world—the certain forerunners of Antichrist. 2 COR. XI. For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ : and no wonder : for satan himself transformeth himself into an angel of light. Therefore it is no great thing if his ministers be transformed as the minister of justice. False teachers offering themselves as the ministers of Christ are in fact leagued with Satan for the destruction of the doctrine of Christ.

A TREATIES ON

THE HOLY SCRIPTURES, PRIESTHOOD, AND
MATRIMONY ;

Exhibiting, first, the Canon and History of the Bible, and the fences and means used all along in the Catholick Church of Christ, both to guard that heavenly treasure from the corruptions of the evil minded, and to stir up the faithful to study and venerate it ; secondly, the sacred and important duties and character of the Priesthood ; and thirdly, a full view of Matrimony, considered in its different relations—as a Civil Contract, tending to cement and prosper Society, and as a sacrament representing the mystical Union of Jesus Christ with his Spouse, the Church, tending to the sanctification of souls, and to the begetting of heirs to the kingdom of heaven.

The Holy Scriptures.

CON. TRID. Sess. 4. “The holy synod always keeping this point in view, that, after the removal of errors, the very purity of the gospel be conserved in the Church, which being already promised the Prophets in the holy Scripture, Our Lord Jesus Christ, first by his own mouth promulgated, and afterwards commanded his Apostles to preach as the fountain of all saving truths and moral discipline, to every creature ; and perceiving that this truth and moral discipline are contained in the written books and written traditions, which being previously received by word of mouth from Christ himself by the Apostles, or taught by them under the dictation of the Holy Ghost, came down to us, as if, from hand to hand ; following the examples of the orthodox Fathers, receives and venerates

with equal respect and devotion all the books both of the Old and New Testaments, whereas God is the author of both, also the said Traditions appertaining to faith and morals, as taught either by Christ or dictated by the Divine Spirit, and preserved in the Church by unbroken succession; and has resolved that an Index of the Sacred Books be subjoined to this decree, lest any person doubt what books are admitted by the Synod. They are the following :

“Of the Old Testament the five books of Moses, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy ; Josue, Judges, Ruth ; the four books of Kings, the two Paralipomenon, the first and second books of Esdras, who is called Nehemias, Tobias, Judith, Esther, Job, the one hundred and fifty Psalms of David, the Parables of Solomon, Ecclesiastes, Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias with Baruch, Ezechiel, Daniel, the twelve minor Prophets ; that is, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zachary, Malachy ; the two Books of Machabees, the first and second. Of the New Testament the four gospels, according to Matthew, Mark, Luke and John ; the Acts of the Apostles written by Luke the Evangelist ; the fourteen Epistles of the Apostle Paul—to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews ; the two epistles of Peter, the three of John, the one of James the Apostle, one of Jude the Apostle, and the Apocalypse of John the Apostle.

“ If any man will not receive these books entire with all the parts thereof, as they have been usually read in the Catholick Church, and as they are had in the ancient vulgate latin edition, as sacred and canonical; and if he knowingly and willingly despise the aforesaid traditions, let him be anathema. Moreover the Holy Synod considering the great utility that will arise to the Church of God, if it be made known which of all

the latin editions now current, of the Sacred Scriptures, is held as authentick, decrees and declares that the said ancient vulgate edition which has been used for many ages in the Church, be considered in all publick lectures, disputations and preachings, as authentick ; and that nobody presume under any pretext whatever to reject it.

“ Further the Sacred Synod, to the purpose of restraining arrogant geniuses, decrees that nobody relying on his own prudence presume to twist to his own senses the Holy Scriptures on matters of faith and morals, tending to the edification of the Christian doctrine, contrary to that sense which Holy Mother the Church held and holds, whose province is to judge of the true sense and interpretation of the holy Scriptures, or contrary to the unanimous consent of the Fathers.

“ Likewise to set bounds in this respect to the editors that hitherto imagined they might without the Spiritual Superior's licence publish the books of the Sacred Scriptures and affix any notes, or comments whatever thereto, having suppressed or altered, the editor's name, or, what is still worse, the author's name ; also who keep for sale such books edited elsewhere ; the Holy Synod decrees and declares that in future the Sacred Scriptures and especially the aforesaid ancient vulgate edition, be printed as carefully as possible ; and that it be lawful for nobody to print or cause to be printed without the author's name any books whatever on religious matters, and that he shall not hereafter sell, or even keep them by him unless they be first examined and approved by the Ordinary under pain of the anathema and mulcts decreed by the Council of Lateran. Let the writers and spreaders of such books, unless they had been first examined and approved, be subject to the same penalties to which the publishers are liable.”

Sess. v. c. 1. de Reformatione. “ The same holy Synod adhering to the sacred Constitutions of the Popes and Councils, lest that heavenly treasure of the Sacred Scriptures bounti-

fully bestowed by the Holy Ghost upon man, remain neglected, has decreed and declared that in those Churches where provision of any sort or name, is already made for professors of Theology, the Archbishops, Bishops, &c. do oblige those persons who enjoy that provision, personally to expound, if competent, otherwise by a deputy, the Sacred Scriptures." The Holy Synod then goes on explaining the qualifications of the Scripture-lecturer; and ordains that he be established in the Churches, Seminaries, Convents and Monasteries by the Bishops.

The Decrees just quoted unfold the whole system of the Roman Catholick Church concerning the Bible. They give the names and number of the Canonical books; our rule for expounding them—namely, the *sense* held by the Holy C. Church, and the unanimous *consent* of the Holy Fathers; the Vulgate Latin Edition is declared authentick; the fences raised up for the preservation of that heavenly treasure; the restraint upon editors, venders, spreaders, holders, and commentators of the Bible, until they be first examined and approved by the Ordinary; which approbation is to be conspicuously inserted in the front of the book, whether it be in print or in manuscript. Such were the precautions and solicitude of Holy Mother the Church to preserve the Bible in its purity and integrity, and to excite in the faithful respect and devotion thereto. Hence you never meet a Catholick Bible, or Testament, that bears not the Approbation of the Bishop of the place where the edition is made.

But lest the ignorant startle at the words of the Holy Synod, "Following the examples of the orthodox Fathers, the holy Council receives and venerates with similar respect and devotion all the books of the Old and New Testaments; whereas God is the author of both, and also those Traditions appertaining to faith and morals, as being taught either by Christ or dictated by the Divine Spirit and continually preserved in the Church," I shall make it manifest that the Holy

Synod imposes no new obligation, betrays no indifference for the sacred Volume, or points out no novel method for preserving the doctrine of Christ, but that it merely pursues the steps of the orthodox Fathers.

ST. VINCENT of LERINS. "We have already observed that this had always been, and is still the custom of the Catholics to prove the true faith by these two rules—the *authority* of the Holy Scriptures, and the *Tradition* of the Catholick Church; not that the holy Scriptures of itself is not sufficient for all questions, but because many persons interpreting it as they please, fall into several wild notions and errors. We have also observed that in the Church the consent of the *whole* and *antiquity* must be looked to, for fear we swerve from the unity into schism, or glide away from the religion of antiquity into the novelties of hereticks. We have likewise observed that in said antiquity of the Church two certain things must be strictly and cautiously kept in view by all persons who would not be hereticks; first, to follow the decrees of the General Councils, if any such decrees be extant, for deciding the religious difficulties; second, to have recourse, if such decrees be not extant, to the sayings of the Holy Fathers—of those only who had persevered in the unity of the faith and communion. Whatever tenets they held in one sense and with consent, this may without hesitation be received as the true and orthodox faith of the Church.

"And for fear we would be looked upon as expressing this sentiment from ourselves, not from the authority of the Church, we give, for example sake, the Council held three hundred years ago at Ephesus in Asia: where, when the rule of faith fell under discussion, all the Prelates about two hundred in number, to obviate novelties, resolved that this is the Catholick, pious and best mode of proceeding, to produce the sayings of the Holy Fathers for the purpose of defining from their concurrent decree the ancient religion and condemning the profane novelties. By this mode of proceeding was con-

demned justly and lawfully the impious Nestorius, as a deserter from Catholick antiquity, and St. Cyril was declared to be consistent with holy antiquity. And for the greater confirmation of our proposition, we have already stated and will here again state the names and number of the Fathers from whose unanimous testimony had the law of God been expounded and the rule of divine faith settled.

“Behold the persons whose writings were read either as judges, or as witnesses in that Council: St. Peter, bishop of Alexandria, DM. (*Euseb. Hist. Eccl. c. 13.*) St. Athanasius, bishop, St. Theophilus, bishop, illustrious for his faith, integrity and erudition. And lest that that doctrine would be looked upon as the doctrine of one city or one province only, there were adduced these luminaries of Cappadocia, [St. Gregory of Nazien, BC. and St. Gregory of Nyssa. And lest Greece alone, or the East only, and not the West and Latin world also would appear to be always of the same way of thinking, there were likewise read there some epistles of SS. Felix and Julius, MM. and Bishops of Rome. And in order that not only the head of the world but also the sides should bear testimony to the decision, there were produced from the South, St. Cyprian of Carthage, BM.; and from the North, St. Ambrose, Bishop of Milan. All these were produced in the Council of Ephesus, as masters, counsellors, witnesses, and judges; following their counsel, crediting their testimony, obeying their decision, the Holy Council pronounced, without fear, presumption, and respect of persons, upon the rule of faith.” *Comm. C. 41.*

The Old Law was preserved by the means of oral Tradition among the people of God for 2473 years before Moses wrote the Pentateuch. PSALM LXXVII. 3. How great things we have heard and known, and our fathers have told us, they have not been hidden from their children in another generation. Declaring the praises of the Lord, and his powers and his wonders which he hath done—How great things he hath

commanded our fathers, that they should make the same known to their children; that another generation might know them. The children that should be born and should rise up and declare them to their children; that they may put their hope in God, and may not forget the works of God, and may seek his commandments. And the New Law was also preserved by means of oral tradition by the primitive Christians for several years before any book of the Gospels was written.

MATT. XVIII. 17. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publican. IBID. XXVIII. 18. All power is given unto me in heaven and in earth: go ye therefore and teach all nations.

MARK XVI. 15. Go ye into the whole world, and preach the gospel to every creature.

LUKE; x. 16, He that heareth you, heareth me; and he that despiseth you despiseth me.

ROM. x. 17. Faith them cometh by hearing: and hearing by the word of Christ. But I say: have they not heard? Yes, verily their sound hath gone forth unto all the earth, and their words unto the ends of the whole world.

1 COR. XII. 28, And God indeed hath sent some into the Church, first, apostles, second prophets, third teachers—Are all apostles? Are all prophets? Are all teachers?

1 JOHN IV. 6. He that knoweth God, heareth us. He that is not of God heareth us not. By this we know the spirit of truth and the spirit of error.

Hence it is evident that all nations were to be brought into the unity of faith and knowledge of the Son of God by *preaching*, and *teaching*; that faith cometh by *hearing*, not by *reading*, or *writing* the Scriptures; and that the Apostles were never commanded by the Redeemer to write the gospel, but to go, and teach all nations. Nay, forty-two years of the Christian Era elapsed before St. MATTHEW wrote his gospel,

not from the orders of his Divine Master, but of his own free will, and to leave unto his converts a lasting monument of the doctrine which he had taught them; forty-five years were elapsed, when St. MARK wrote his gospel at the request of the Romans; forty-five years were also elapsed, when St. LUKE wrote his gospel, because he saw others giving false accounts of the things that had happened. St. JOHN wrote in the year 96 his gospel at the request of the Asiatic Bishops, as an antidote to the growing heresy of the Ebionites, who denied the Divinity of Christ. And St. PAUL wrote his epistles at sundry times and different occasions subsequent to his conversion in the year 34.

Even yet, notwithstanding the pretensions to knowledge in our days, the majority of Christians, who are not able to read, or who are involved in worldly cares, depend upon hearing and tradition for the science of salvation. But previous to the Art of printing in the 15th century, the dependence must have been still greater: many a man must have died without ever seeing a Bible, even supposing what is extremely improbable, that all persons could read and write.

Some criticks think that it would then, when penmanship had not come to its modern perfection, take thirteen years to write one good and legible copy of the Bible; whilst others imagine that it could not be done in less than twenty. Supposing that it could be effected in 13, or even in ten years, not many persons could be found in any town or city willing or adequate for the undertaking. The transcriber should be a person of talents, leisure and piety; wielding a strong and steady pen, free from worldly cares and fully sensible of the importance of his task: for by omitting, or altering one particle—a comma for a semicolon, or a colon for a period, it would corrupt the Sacred Volume and render his whole labour useless and pernicious. From which we may infer that competent scribes were scarce, that the Sacred Scriptures were rare and dear, and that the great body of Christians depended on tradition and hearing for the word of God.

The Apostles were, there is no doubt, fully instructed, previous and subsequent to Christ's resurrection, in all things necessary for them and their flocks to know. To them he shewed himself alive after his passion by many proofs for forty days, appearing to them and speaking of the kingdom of God : Acts 13. And in his final commission he said to them, Go ye, therefore, and teach all nations—teaching them to observe all things whatsoever I have commanded you ; and behold I am with you all days, even to the end of the world : MATT. XVIII.

Moreover, the Apostles, as they were going in pursuance of that commission to take charge of their respective flocks, inserted not in the Creed, *I believe in the Bible* ; but they inserted in it this article, *I believe the Holy Catholick Church*.

It was the finger of God, without doubt, that directed the insertion of that article in the Creed : for had there been no Catholick Church visible in all countries and ages since the Apostolick time, to verify and guard the Sacred Volume, nobody could say whether the Bible came down from the Apostles ; or whether we have it in its purity. Hence *St. Augustine* says, “ I would not believe the Scriptures, if the Catholick Church persuaded me not to it.”

In receiving the Scriptures and exposition thereof upon the authority of the Holy Catholick Church, the Christian acts upon the surest and safest principle ; and indeed upon the only principle pointed out by common sense and reason ; as we know from the endless conflicts of sectarians that have no Church upon which to depend ; and from the mode adopted by law makers, to expound the Civil Code, and preserve Deeds and Records. They have established in each shire a Registry office : if they had not done so, when the signers and the witnesses of the Deeds pass away into eternity, no man could verify them, nor prove the title of his estate : and therefore society would be in temporal, as it is now in spiritual matters, torn into pieces by quarrels and litigation. Not

only are Registry offices constituted to verify the Deeds, but *Tradition* is assumed as a standard to define and determine the sense of the Civil Code. There is the *Statute*, and the *Common Law*! the one *written*: and the other, as it were *unwritten*; the one consists of the decrees of the Legislature; the other, of the Cases or Decisions of the judges, which are, in fact, but an exposition of the Statute Law; which are in fact, but *Tradition*. If any doubt or difficulty occur, the decisions of the eminent judges of antiquity—of Holt, Fortescue, Brackton, or Blackstone, are produced. Neither the judge, the advocate, nor the jury thinks it any shame thus to define and determine the sense and meaning of the Civil Code by *Tradition*.

Indeed, the Law Makers, if they hurl the Code into the hands of all persons, learned and unlearned, men, women, and children, to be construed and mangled, just as their whims and caprice should direct, would be looked upon as insane, or going to uproot every branch of society. Also the pedagogue, should he take it into his head to throw the class books without interpretation or instruction from the living or the dead, into the school, with full permission to the little ones to read and expound them at pleasure, would soon receive his dismissal as an imbecile, from the Select Men. So when the Bible Society sport with Holy Writ, that contains the sublime mysteries and science of salvation, in a manner that the Senator, the Judge and teacher would be afraid and ashamed to prostitute the temporal volumes; when they spread the Sacred Scriptures—corrupted editions of it too, without note or comment, either from the living or the dead, they must be looked upon as insane, or as blind tools in the hands of some wily atheists, for the destruction of the Christian Religion. Many members of the Society were, as we must in charity admit, moved by ardent, though mistaken zeal for propagating the kingdom of God; and many of them were cunning knaves that truly foresaw that sects, and therefore, the

downfall of Protestancy, would soon result from the removal of every rule and standard, but private judgment, for expounding the Bible.

On the contrary, we Catholicks believing, that Christ Our Lord has formed one Fold upon earth, against which the gates of hell shall not prevail until the end of time ; which Fold is called by the Apostles in the Creed, *the Holy Catholick Church*, and seeing that no other religious society, but the Church in communion with the See of Rome, has perpetually since the Apostolick age preserved visible existence in the world, receive with firm faith in the promises of Christ to that Church, both the Canon and the interpretation of Holy Writ from her. And in so doing, we but follow the examples of the Holy Fathers and Councils.

St. AUGUSTINE, bishop of Hippo in Africa, in the year 430, says : "Should the heretick (Faustus) produce other works, which he insists were written by some of the Apostles by what means will he be able to give them an authority which was not come down to him through those Churches which the Apostles themselves have founded :?" *Lib. XIII. c. 4: contra Faustum*. "The authority of our Sacred Books, confirmed by the consent of nations, through the succession of Apostles, Bishops and Councils is against you, Manicheans ; while the authority of your pretended books is null ; being maintained by such small numbers and by those that blaspheme the name of God :?" *Ibid. c. 5*. "Will you assert that the passage is not in the gospel of Matthew, which the Church has received through the succession of bishops ?—From the time that the Evangelist lived, that book is brought down to us ; but you perhaps will produce another copy under the name of some one of the Apostles, in which you may read that Christ was not born of Mary. As one of these books must lie, which think you should be credited ? That which the Church founded by Christ, propagated by the Apostles, spread through the world, received and preserved ;

or that which the same Church rejects, as unknown to her :” *Ibid. Lib. xxvii. c. 2.* “If every art, however low and easy of attainment, still, to be acquired, demands a teacher, what can be more arrogant than not to be willing to learn those books of divine mysteries from their proper interpreters, and to condemn what is not understood :” *Lib. de Utilitate Credendi, c. 17.* “For my part, I would not give credit to the gospel, unless the authority of the Catholick Church induced me to it—*Evangelio non crederem, nisi me Catholicæ Ecclesiæ commoveret auctoritas :*” *Contra Fundam.*

ST. VINCENT OF LERINS. “But some person will say, If the devil and his disciples, and in general, all hereticks, use the Scriptures for their own purposes, how are Catholicks to discern the truth from the falsehood in the holy Scriptures ? This they will do by carefully following the method that was handed down to us by the holy and learned men of antiquity ; that is, by interpreting the Scriptures according to the tradition of the Universal Church and the rules of Catholick faith—(*Ut divinum canonem secundum universalis Ecclesiæ traditiones, et juxta Catholici dogmatis regulas interpretentur*) in which Catholick and Apostolick Church they must also be guided by universality, antiquity and unanimity :” *Comm. C. xxxviii.*

ST. IGNATIUS, *disciple of St. Peter.* “As he was led through Asia under a strong military guard, he exhorted the people in each city that he entered, to beware in particular of the false doctrines of the hereticks that now began to come into light and to spread widely. He then exhorted them *to hold fast to the tradition of the Apostles*, which being confirmed by his own testimony, he deemed it necessary to commit to writing for the information of posterity.” *Eusebius Hist. Eccl. Lib. iii. c. 36.*

ST. IRENEUS. “When these hereticks are convicted from the Scriptures, they begin to impeach the Scriptures themselves, as being inaccurate, void of authority, and so variously expressed, that from them the truth cannot be dis-

covered by those who are ignorant of tradition. For that truth came not by writing, but by the living voice : Wherefore Paul said, 1 Cor. II. *Howbeit we speak wisdom among the perfect ; yet not the wisdom of this world.* Now this wisdom each of them pretends to possess, as he draws it from himself. For each in his own depravity perverting the rule of truth, blushes not to vaunt himself. On the other hand, when we appeal to that tradition which came down from the Apostles and is preserved by the Ministers in the Churches, they object to it, saying that they themselves are wiser than these ministers and the Apostles, and that they have therefore discovered the genuine truth.—Thus they assent neither to the Scriptures :” *Lib. III. c. 2. adver. Hær.*

GAL. I. I wonder that you are so soon removed from him who called you into the grace of Christ, unto another gospel ; which is not another, only there are some that trouble you ; and would pervert the gospel of Christ. But though we, or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema. As we have said before, so now I say again. If any one preach to you a gospel besides that which you have received, let him be anathema.

At a period when that zeal for the preservation of the gospel was general ; when the doctrine which they had lately heard from the Divine Master was fresh in their memory, and the disciples attested their faith by their martyrdom, were the books of both Testaments presented to the different Churches in which the Apostles or their pupils, or their immediate successors were as yet the pastors. Therefore it was ascertained by both Pastors and people whether the doctrine contained in said books agreed or disagreed with the gospel which had been preached unto them by word of mouth. The Books if their contents were found to agree with the doctrine that had been received, were admitted as genuine and canonical, but if found to disagree with it, they were rejected as spu-

rious and apocryphal. The process however of these researches, was in many instances, slow and cautious. The books were admitted as canonical sooner in the Churches where the authors of them were known, than in the Churches where they were not known. Hence we find that some books of the Scriptures were declared as canonical much sooner than others.

ORIGEN, in the 3d century, reckons twenty two books in the Old Testament, "besides which are those of the Machabees." Then speaking of the New Testament, he says, "The gospels are but four, as I have received from tradition, which alone are admitted without controversy in the universal Church of God."—St. Paul, he observes, wrote not to all the Churches, which he had instructed, while St. Peter, "on whom was built the Church of Christ, against which the gates of hell shall not prevail, left but one epistle which is received by all." The second, however, he says, may be admitted as genuine though by some it is doubted. He mentions the book of Revelations as ascribed to St. John; but seems rather to hesitate about the three Epistles now admitted to be the genuine work of the same Apostle—Of James and Jude he is silent: and then treats of the Epistles to the Hebrews, which from elegance of its style and composition he thinks might not have been written by St. Paul. "My opinion is that the thoughts are his, but the diction and composition are from some other person, who was willing to record what he had heard from the Apostle. If any Church, therefore, receive it as his, it will be praiseworthy; for our forefathers did not from light motives deliver it to us as the work of St. Paul." *Apud Euseb. Hist. Eccles. L. VI. c. 25.*

SERAPION, the eighth Bishop of Antioc, An. 191. "We receive Peter and the other Apostles, as we receive Christ himself. But as to the writings, which falsely bear their names, them we reject; because we are well aware, that we have them not from our ancestors:" *Apud Euseb. Hist. Eccles. Lib. VI. c. 12.*

COUNCIL OF LAODICEA, An 321. in Phrygia. Having regulated many points of discipline, has forbidden that the ministers of the altar, or priests do practise usury ; that prayers or marriages be entered into with hereticks or Schismaticks; that any person but the regular minister preach, read, or sing in the Church ; that any heretical, profane or vulgar psalms be sung or recited in the Churches, or any work be read there, but the canonical books of the Old and New Testaments : which books the holy Council then enumerates in its sixtieth and last Canon. In that catalogue is included Esther, but not Tobias. Judith, Ecclesiasticus, Wisdom, nor the books of the Machabees. In the New Testament, the canonical books are the four Gospels, Acts, the seven canonical Epistles, and the fourteen of St. Paul, but not the book of Revelations. *Apud Summam Conciliorum.*

EUSEBIUS.* “I therefore deemed it necessary to draw out a list of the Sacred Books, that, as from the tradition of the Church we distinguish the true and genuine Scriptures from those which are of doubtful authority and not admitted into the body of the New Testament, though received by most Ecclesiastical writers; we may, by this means more easily ascertain what are genuine, and mark those which hereticks circulate under the names of some Apostles ; such as the Gospel of St. Peter and of others :” *Hist. of Eccles. Lib. III. c. 25.*

ST. ATHANASIUS. “The Canons of the Holy Catholic and Apostolic Church have confirmed to us the four Gospels :” *In Synops.*

ST. CYRIL OF JERUSALEM. † “Learn sedulously from the

* He was Bishop in Palestine, author of the celebrated Ecclesiastical History in ten Volumes, and confidential friend of Constantine the Great ; he died in the year 338.

† He was Patriarch of Jerusalem, and died about the year 386. The twenty-three Catechetical Discourses, which he has left from a complete abridgment of the Christian doctrine.

Church which are the books of the Old and New Testaments, and have nothing to do with such as are apocryphal—meditate on the former alone with confidence, which we read in the Church. The Apostles and the ancient Prelates who delivered them to us were much wiser than thou art. Therefore, as thou art a child of the Church, pass not over her boundaries.” *Cat.* IV. n. xxxiii. He then counts twenty-two books of the Old Testament, and of the New, the usual number; and remarks that at that time, there were Gospels under false names; which were to be shunned as pernicious: he concludes, “What is read in the Churches. read; what is not read there, read it not.” *Ibid.* n. xxxvi.

CON. CARTHAGE III. *An.* 397. It enumerated the canonical books of both Testaments, and decreed that no other books but them be read in the Churches. In this catalogue are the four books of Kings, the five books of Solomon, Tobias, Judith, Esther, the two books of Esdras, and the two of Machabees, and the book of Revelations. *Apud Summam Conciliorum.*

ST. AUGUSTINE.* He lays down the rules whereby the canonical books may be distinguished:—“In this enquiry, the authority of the greater part of the Catholick Churches must be followed, and particularly of those that hold Apostolical Sees and received Epistles from the Apostles. The books that are admitted by all the Churches must be preferred to those that are admitted but by some. Again, among those we should pay a greater regard to the books that are acknowledged by the more numerous and most respectable Churches than to those that are admitted but by the few and less important Churches; though this can hardly happen; they must hold the same rank.” He then gives a catalogue of the Ca-

* He was Bishop of Hippo in Africa. The astonishing sanctity and learning displayed in his numerous writings justly entitled him to be ranked with the Holy Fathers of the Church. He died in the year 430.

nonical books—the five books of Moses, Josue, one of Judges, Ruth, four of Kings, two of Chronicles, Job, Tobias, Esther, Judith, and two of Machabees, two of Esdras, one of Psalms, and Ecclesiasticus. “These two, though a doubt may be entertained of their author, yet, because they were deemed worthy to be received into the Canon, may be reckoned prophetic.” Next are the twelve prophets, and Isaias, Jeremias, Ezechiel and Daniel. In the Canon of the New Testament are all the books which are usually admitted. *De Doctrina Christiana. Lib. ii. c. 8.*

POPE INNOCENT I. *An.* 402; In an Epistle to Exuperius bishop of Toulouse gives a catalogue of the Sacred Books, which agrees with the one given by the Council of Carthage and St. Augustine. He then adds, that all other writings circulated under the name of some of the Apostles, “are not only to be rejected, but to be condemned.” *Apud Summam Conciliorum.*

POPE ST. GELASIUS, *An.* 492. In a Council of seventy Bishops in Rome he defined in a solemn decree the Canon of Scriptures which is exactly the same that is used to this day, excepting that he gave but one book of Machabees. He then enumerates the works of the most celebrated Fathers that were approved and read in the holy Roman Church.

“The holy Roman Church, after these books of the Old and New Testament which we usually receive, forbids not the following : the holy Nicene Synod of 318 Bishops, in which was condemned the heretick Arius ; the holy Synod of Constantinople, in which the heretick Macedonius received a just condemnation ; the holy council of Ephesus that condemned Nestorius ; the holy Council of Chalcedon, in which the Nestorian and Eutychian heresies with Dioscorus and his accomplices were condemned ; if any other Councils besides the above four were at any time celebrated by the holy Fathers, we decree and command that they be received and observed.

“We must subjoin the works of the Holy Fathers that are

received in the Catholick Church. The works of St. Cyprian Martyr and Bishop of Carthage; the works of St. Athanasius Bishop of Alexandria; the works of St. Gregory, Bishop of Nazien; the works of St. Basil, Bishop of Cappadocia; the works of St. John Chrysostom, Bishop of Constantinople; the works of St. Theophilus, bishop of Alexandria; the works of St. Hilary, bishop of Poitiers: the works of St. Ambrose, bishop of Milan; the works of St. Augustine, bishop of Hippo; the works of St. Jerome, priest; the works of St. Prosper, the most religious man; the Epistle of the Pope St. Leo to Flavian, bishop of Constantinople, the text whereof, if any man dispute, even in the least particle, and receive it not in all its parts with reverence, let him be anathema. Likewise the works and Tracts of all the orthodox Fathers who had never until their death, strayed from the doctrine, or communion of the Holy Roman Church, them we decree are to be read. Also the Decretal Epistles which the Holy Popes issued at different times from the Roman City, are to be received with veneration."

He then gives a long list of other works that should be read with much caution and as the Apostle advises, *all things prove what is good hold*. "But what were written or preached by Hereticks or Schismaticks, the Roman Catholick and Apostolick Church by no means receives. Of these the few that came to our recollection and that ought to be shunned we subjoin. In the first place, we declare that the Council of Arimini convened by Constantius son of Constantine, was then, is now, and will forever be condemned. Also, the apocryphal Acts under the name of the Apostle Andrew; the apocryphal Acts under the name of the Apostle Philip; the apocryphal Acts under the name of the Apostle Peter; the apocryphal Acts under the name of the Apostle Thomas; an apocryphal gospel under the name of Thadeus; an apocryphal gospel under the name of the Aposle Thomas; which the Manicheans use; an apocryphal gospel under the name of Barnabas; an apocryphal gospel in the name of the Apostle Bar-

tholomew ; an apocryphal gospel in the name of the Apostle Andrew ; the gospels which Lucian forged are apocryphal ; the gospels which Hyricius forged are apocryphal :'' *Apud Gratian. Dist. XV. c. 3.*

Had not our Holy Popes and Catholick Fathers thus defined and preserved the Sacred Canon, these spurious gospels and Acts would have continued ever since incorporated with the Bible ; we would have no ways or means now a days to distinguish them from the Canonical Scriptures ; no ways or means to know whether the Bible which we hold, came from the Apostles, or whether it had not been corrupted by some Bible Society, before we came into the world. Further, the Writings of the Holy Fathers—their Commentaries, Homilies, and Catechetical Lectures, that abound with Scripture texts are collateral evidence for the Canon and authenticity of the Holy Scriptures : and so are the Liturgies, Decretals, the Justinian Code, and Church History, that are full of Scripture-texts, Collateral testimonies. So tenacious was the Catholick Church at all times of the Sacred volume, that she sheltered it in with the fences heretofore mentioned.

Whereas the world is indebted to the Pope for the preservation of the Bible as well as the Works of the Holy Fathers, and, I may say, the Arts and Sciences, from the devastations of the Goths and Vandals in the primitive and middle ages ; and whereas every spark of religion that the modern Protestants possess, is but an emanation or reflection from the Roman Pontiff, how can we account for their unrelenting virulence towards him ; are they Lucifer-like, enflamed with envy towards those that stand ?

The Roman Catholick, when he looks back through the vista of 1800 years, and beholds the Supreme Pontiff and his venerable Prelates from all parts of Christendom in Council assembled, defining and defending as the apple of their eye the Sacred Volume ; when he reads in that same Sacred Volume the promise of Christ Jesus '*That the gates of hell shall*

not prevail against his Church ;' and, ' That he shall be with her pastors until the end of time ;' and when he reads in all the Histories and Annals of antiquity that no other Church or religious Society, but that which held at all times to the communion of the See or Church in Rome, braves the storms and convulsions of ages ; and that all the nations that revolted therefrom, have like the branches severed from the living tree, long since withered away into heathenism, or are fallen into Sects, tossed to and fro with every wind of doctrine. The Roman Catholick, when he reflects upon all this, is seized with spiritual joy and delight and says to himself.—“I believe the Holy Catholick Church. Therefore, I receive from her hands, with firm faith in her infallibility, both the Holy Scriptures and the exposition thereof.”

Again, the Roman Catholick when he looks upon the Bible Society yonder ; that motly assemblage of Methodists, Calvinists, Protestants, Presbyterians, Socinians, Lutherans, Brownists, Deists, and Atheists, &c. annually issuing millions of Bibles without any guarantee whatever for the accuracy or authenticity ; whilst no two members agree in any one religious principle, nor on the sense of any text of the same Bible, is seized with horror and exclaims with the royal Prophet—ISA. xxviii. Wo to the land that sendeth ambassadors by the sea : Go, ye swift angels, to a nation rent and torn into pieces ; to a nation expecting and trodden under foot.

CORRUPTIONS IN THE PROTESTANT BIBLE.

In some editions of the Protestant Bible are several books called “ apocryphal ;” that is books of no weight or authority ; in others are they totally omitted ; in some editions you will find them, in others you will not. Either said books are of some weight, or of no weight. If they deem them of some weight, why not retain them in all their Bibles ; but if they consider them of no importance why insert them in any one ? To retain them in some and omit them in other Bibles, proves

one thing, at least, that the Protestants have no stability in religion, nor certainty for the Sacred Canon. The very books which they vilify and reject, them the Catholick Church held and holds as Canonical. Hence they are in all our Bibles; omitted not in any one. From what new light or new revelation have the Reformers discovered that said books should be discarded. The Catholick Church that has had existence in every century and country in Christendom ever since the Apostolick age; that has alone preserved the Sacred Volume and sacred deposit during every storm and convulsion, ought to know far better than Luther, or Calvin or Edward, or Elizabeth, or Cranmer; or the American Non-jurors, Seabury, White or Madison, what Scripture descended from the Apostles.

The Protestants not only discard and render null whole books, but they spoil and corrupt such as they retain. But lest any stupid Sectarian imagine that their Bible is right, and ours corrupted, I shall convince him that he is grievously mistaken. The criterion of my argument will not be taken from the Catholick, but Protestant Church, not from the skies or foreign countries, but from their own schools and colleges here in America. It shall be their own *Greek Testament*. By inserting a few specimen verses from that Testament with the Catholick and Protestant versions, side by side, underneath, any man versed at all in the Greek will see with his own eyes that the Catholick Church gives a fair and literal, the Protestant a false translation he will moreover see into their motives for making the corruptions. And when he will see that that heavenly treasure could not escape their impious hands, he should not feel any astonishment for their foul perversions and mis-statements of the Catholick doctrine in general.

Corruption regarding the Invocation of Saints.

JOANN. II. 4. λέγει αὐτῇ ὁ Ἰησοῦς· τί μοι
καὶ σοι, γύναι ; οὐπω ἤκει ἡ ὥρα μου.

Catholick Version.

Protestant Version.

VULGAT. EDIT. Et dicit ei
Jesus : Quid mihi, et tibi est
mulier ? nondum venit hora
mea.

DOWAY EDIT. And Jesus
saith to her : Woman, what
is it to me and to thee ? my
hour is not yet come.

Jesus saith unto her, Wo-
man, what have I to do with
thee ? mine hour is not yet
come.

Who sees not that the Catholick is a fair and literal ; the Protestant a false and corrupt translation of the verse ? The Protestant reading implies on the part of Jesus Christ utter contempt of his Blessed Mother ; whilst the whole tenor of his life upon earth—his becoming man in her Virginal womb ; his uniform attention to her from Bethlehem to Calvary ; and particularly, his miraculous change of water into wine at her instance, evince his filial love and veneration towards her. As to their motives for corrupting the verse we must go by conjecture. It is very probable that they did so, in order to have some sort of foundation for their fiendish attacks on the Invocation of Saints. Be that as it may, it is manifest to the Scholar that the verse in the Protestant Bible, is a false version of their own Greek Testament ; and that is calculated to lead the Biblical reader into an error on the Invocation of Saints. And an error in one point is as pernicious as in the whole faith : for it is written, HEB. XI. 7, Without faith it is impossible to please God ; and again, this faith must be *one*, and indivisible ; for it is written, EPHES. IV. 4. *O* ne Lord, one faith, one baptism ; and again, JAMES II. 10. Who-soever shall keep the whole law, but offend in one (point) is become guilty of all. I am well aware that this tenet is too hard for the gentry that have assumed the right of *mending* not only the old Catholick Church and her doctrine, but the very Scriptures.

Corruption regarding the Eucharist.

1 COR. XI. 27. "Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνη τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἐνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου.

Cath. Ver.

Prot. Ver.

VULGAT. Itaque quicumque manducaverit panem hunc vel biberit calicem Domini indigne: reus erit corporis et sanguinis Domini.

DOWAY ED. Therefore whosoever shall eat this bread *or* drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

Wherefore whosoever shall eat this bread, *and* drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

The Catholick version certainly agrees, the Protestant disagrees with the Greek. By the Catholick version whosoever does, either the one act or the other—either eats the bread, or drinks the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. By the Protestant version it is necessary for constituting said guilt that a man do both acts—he must both eat the bread and drink the chalice of the Lord unworthily. By putting the copulative *and* for the distributive conjunction *or* the Protestants totally alter the sense and stray from their own Greek Testament. Their motive for making such a glaring corruption in Holy Writ, was, there is no doubt, to give themselves some foundation for impugning *Communion in one kind* in the Catholick Church. Indeed, it is by lies and despection, and slandering the Church of Christ the hereticks have all along upheld their schism. That communion in one kind suffices for salvation is made clear by paralld passages: JOHN VI. 58. *As the living Father hath sent me and I live by the Father, so he that eateth me, the same shall live by me.* Behold that to eat the bread of the Lord alone, worthily of course, is sufficient.

Corruption with regard to the Mass.

HEB. x. 10. Ἐν ᾧ θελήματι ἡγιασμένον
 ἐσμὲν οἱ διὰ τῆς προσφορᾶς τῆς σωματος τοῦ
 Ἰησοῦ Χριστοῦ ἐφάπαξ.

Cath. Ver.

Prot. Ver.

VULGAT. In qua voluntate
 sanctificati sumus per obla-
 tione corporis Jesu Christi
 semel.

DOWAY ED. In the which
 will, we are sanctified by the
 oblation of the body of Jesus
 Christ once.

By the which will, we are
 sanctified through the offering
 of the body of Jesus Christ
 once *for all*.

Why the tack *for all*; and why put it in Italick characters ? By putting it so, they seem to concede that there is no corresponding words in the Greek verse; that it is an invention of their own. It is written, APOC. XXII, 18. *If any man shall add to these things, God shall add unto him the plagues written in this book.* If the goodly Protestants brave the curses and plagues of God; if they go on to invent words to be added to the words of the text, what spirit instigated them to invent the words *for all*, in preferance to all others in the English language? The evil spirit that instigated Luther (Luther himself confesses it in his Publications) to oppose originally the Mass, instigates Luther's disciples to coin said words in self-justification for following up that opposition.

Wide is the difference between, *once* and *once for all*; when an action is performed *once*, it by no means follows that it is never again to be performed; and when an action is performed *once for all*, it is never again to be renewed. It was the constant and universal doctrine of the Church that our Blessed Saviour has commanded, 1 COR. XI. 24. *Take ye and eat: this is my body which shall be delivered for you: this do for the commemoration of me*; that the self same sacrifice of his body which was once offered in a bloody manner on the cross should be perpetually offered in an unbloody manner on the altars.

Hence the sacrifice of the body and the blood of Christ, called the Mass, appeared in all countries under the sun the very moment Christianity appeared there; and continued ever since to be renewed throughout Christendom; never impugned nor doubted any where until *Berengarius*, archdeacon of Angers in the year 1050, gave it some opposition. The novelty of his sentiments alarmed all Christendom; he was condemned in no less than fifteen Councils; never was a heresy more universally reprobated. His recantation is preserved in DECRETAL. GRATIAN. *De Cons. Dist. 2. c. 42*; behold my translation of it.

The Confession of Berengarius.

“I, Berengarius, an unworthy deacon of St. Maurice of the
 “Church of Angers, admitting the true, Catholick, and Apostolick
 “faith, do anathematize every heresy, especially that
 “whereof I had been heretofore defamed; which strives to
 “maintain, that the bread and the wine, which are placed
 “upon the altar, are after the consecration a sacrament only,
 “and not the true body and blood of our Lord Jesus Christ;
 “and that it cannot be sensibly, unless in the sacrament alone
 “taken in the hands of priests, nor broken, nor eaten with
 “the teeth of the faithful. And I agree with the Holy, Roman,
 “and Apostolick See; and I confess with my mouth
 “and heart, that I hold on the Sacrament of the Lord’s table
 “the same faith, which the Holy Pope Nicholas and this sacred
 “Council has with Evangelical and Apostolical authority
 “delivered to be held, and has unto me confirmed; namely, that
 “the bread and the wine which are placed upon the altar, are
 “after the consecration, not only a sacrament, but also the true
 “body and blood of Our Lord Jesus Christ, and that it is sensibly
 “not only in a sacrament, but also in reality handled
 “with the hands of priests, broken and eaten with the
 “teeth of the faithful; swearing by the Holy and Consubstantial
 “Trinity, and upon these holy Gospels of Christ. And those

“that contravene this faith with their dogmas and followers, pronounce to be worthy of eternal malediction. But if I myself should presume to think, or preach ought, at any time, contrary to these sentiments, let me be subject to the rigour of the Canons. This Confession having been read and perused, I have voluntarily subscribed it.”

“This confession of faith concerning the Body and Blood of our Lord Jesus Christ made by Barengarius in the presence of one hundred and thirteen Bishops in Rome, Pope Nicholas sent through all the cities of Italy, Germany, France, and to all other places that might have previously heard of his depravity in order that the Churches that had formerly bewailed his fall and perversion, may afterwards rejoice for his rise and conversion.” *Decretal Gratian.*

The nefarious heresy being then smothered; there was no more heard of it; until the Calvinists of the 16th century revived it from its ashes; who, to cover their novelties, have been corrupting the word of God, by putting the adverb “once for all” in the place of “once.”

Corruption concerning Free Will.

GAL. v. 17. Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ὁ ἄνθρωπος θέλητε, ταῦτα ποιεῖτε.

Cath. Ver.

Prot. Ver.

VULGAT. Caro enim concupiscit adversus spiritum: spiritus autem adversus carnem: hæc enim sibi invicem adversantur: ut non quæcumque vultis, illa faciatis.

DOWAY ED. For the flesh lusteth against the spirit; and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would.

For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one of the other: so that ye cannot do the things that ye would.

The corruption which they have made in that verse, and as we shall by and by, see, in others, by foisting into it the word *cannot*, strikes at the very root of Christianity. They insinuate thereby that man is not endowed with free will; that he has no power to resist, even by the help of God's grace, the lust of the flesh; and that as a matter of course, he has no need to fear God's wrath for giving loose reins to the passions of the flesh. In what an awful view is the All-wise and All-just God represented in the Protestant Bible! declaring in said 17th verse, That man cannot resist the lust of the flesh, and that it is not in his power to do the things that he would; and again, declaring in the twenty-first verse of the same chapter, That the man who does the works of the flesh, shall not obtain the kingdom of heaven. They represent the Almighty as commanding under pain of perdition to refrain from works which they have no power or free will to avoid. Therefore, away on Protestant principles, with the ten Commandments of God; away with the article in the Creed, *He will* come to judge the living and the dead; away with the fast penance and mortification and self-denials of the Christian religion. Who sees not that the Protestants have by making the above and similar corruptions in the Holy Bible sapped the foundation of Christianity.

Corruption with regard to Free Will.

1 COR. VII. 9. *λέγω δὲ τοῖς ἀγάμοις, καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστὶν ἐὰν μέλνωσιν ὡς κα' ἔγω. Εἰ δὲ οὐκ ἐγκρατεύονται, γαμήσωσαν.*

Cath. Ver.

Prot. Ver.

VULGAT. Dico autem non nuptis, et viduis; bonum est illis si sic permaneant sicut et ego. Quod si non se continent, nubant.

DOWAY ED. But I say to the unmarried, and to the widows: it is good for them if

I say therefore to the unmarried and widows, It is

they so continue, even as I. good for them if they abide
 But if they do not contain even as I. But if they *can-*
 themselves, let them marry. *not* contain, let them marry.

There is not in the Greek—in their Greek Testament, any one word corresponding to the particle *cannot* : it was foisted in here, undoubtedly, from the same motives and for the same object that made them foist it into the text to the Galatians as heretofore observed—to shew that they, hopeful Protestants, are under a moral impossibility of keeping the Commandments of God, or resisting the lust of the flesh; that neither the prostitute nor the libertine can be moral; that the Sectarian ministers have no punishment to fear for their conjugal affairs. Whereas my observations on the former article will answer here I will not repeat them.

Corruption with regard to Clerical Celibacy.

I COR. IX. 5. *Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς ;*

Cath. Ver.

Prot. Ver.

VULGAT. Numquid non habemus potestatem mulierem sororem circumducendi, sicut et cæteri Apostoli, et fratres Domini, et Cephas ?

DOWAY ED. Have we not power to carry about a *woman* a sister; as well as the rest of the Apostles, and the brethren of the Lord, and Cephas ?

Have we not power to lead about a sister, a *wife*, as well as the other Apostles, and as the brethren of the Lord and Cephas ?

See the Greek word *gunaiika* rendered “ a woman ” in the Catholick ; and “ a wife,” in the Protestant Bible. It is true *gunē* is a term of equivocal signification; it signifies most frequently a woman, seldom a wife. But that it could not by any means mean a wife on the present occasion is ascertained from circumstances. It is well known from the words of St.

Paul, 1 COR. vii. 7. "I would that all men were even as myself . . . but I say to the unmarried and to the widows : it is good for them if they so continue even as I," that he was unmarried. The same conclusion is also gathered from a general view of the Acts of the Apostles. Whilst every incident of their life, even their companions, fellow-labourers and persecutors, are minutely described, there is no mention whatever that they were incumbered with wives or little ones on the mission.

The man soldiering for the Lord, entangleth not himself with temporal businesses ; and he that is with a wife is solicitous for the things of the world, how he may please his wife ; and he is divided. With such sayings from St. Paul before their eyes, have Protestants the effrontery to render the word *gunaika* " a wife," or to insinuate by their reading of the verse, that the great Apostle pleaded for himself and the other Apostles the right of carrying about wives ? Away with such carnal notions from the thoughts of Christians ; let them not think that the holy Apostles, *who left all things and followed Christ*, MATT. XIX. would, after putting the hand to the plough, look back, or return to the vomit : far be it from the mind of any Christian to think, that when they were made fishers of men, they did not devote their whole and undivided attention to the conversion and salvation of souls.

Some women—Phebe and others, accompanied the Apostles, PHIL. IV. 3. And I entreat thee also, my sincere companion, help those *women* that have laboured with me in the gospel with Clement and the rest of my fellow labourers, whose names are in the book of life. St. Chrysostom and several others among the ancients expound this passage,—*" those women who laboured with me in the gospel, not by preaching, but by assisting other ways to promote the gospel."*

Corruption regarding the Church Language.

I. COR. XIV. 2. Ὁ γὰρ λαλῶν γλωσση, οὐκ
ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ.

Cath. Ver.

Prot. Ver.

VULGAT. Qui enim loquitur
lingua, non hominibus loqui-
tur, sed Deo.

DOWAY ED. For he that
speaketh in a tongue, speak-
eth not unto men, but unto
God.

For he that speaketh in an
unknown tongue, speaketh not
unto men, but unto God.

Remark, that the adjective *unknown*, which they have foisted into that verse, and into five other verses of the same Chapter has no corresponding word in their own Greek Testament. Prophecy means not only to foretell future, but also to unravel and expound hidden and obscure things. The end and scope of the Apostle in that Chapter is to shew, that the gift of tongues is inferior to the gift of prophecy : that all things ought to be carried on in the Church orderly and regularly ; and that there should be an interpreter for expounding the difficulties. *Verse 27.* "If any man speak in a tongue, let it be by two, or at most by three, and in course ; and let there be an interpreter." The words of Holy Writ are in many places plain and clear in themselves ; and yet the sense of the verses is extremely difficult and needs interpretation : for instance, ACTS VIII. And Philip said, Thinkest thou that thou understandest what thou readest ? The Eunuch said, And how can I, unless some one shew me ? The 32d verse of the said 8th Chapter of the Acts, which the Eunuch was then reading, consists of the plainest words imaginable, yet the learned treasurer of the Queen of Candace could not comprehend the import of it, until Philip interpreted the words.

Whereas the Apostle Paul makes no allusion to unknown, but rather to difficult and obscure things, why should the Protestants, as they assume the liberty to take from, or add to the

word of God, prefer the adjective unknown, would not the word obscure or difficult be more appropriate; But that word would not help on their unholy warfare against the Latin language of the Mass. As it would be endless and foreign to the scope of my epitome to compile all the corruptions of the Protestant Bible, I shall refer any reader that may wish for more information on the subject, to *Ward's Errata*; which is sold in all the book stores.

PRIESTHOOD.

To arrest, if possible, the torrent of heresies and the depravity of morals, that deluged in the sixteenth century, the continent of Europe, the Supreme Pontiff convened the HOLY COUNCIL OF TRENT. "Towards this one object had the views, care and anxiety of that Sacred Assembly been directed—to dispel the clouds of errors that for years overhung the surface of Catholick truth, and to make, with the help of Christ Jesus who is the true light, the light of faith and the purity of morals reappear in its native splendour." *Sess. 2.* Being merely witnesses, guardians and dispensers of the faith and morality, that had been revealed of God, and handed down from the Apostolick Churches, they altered not, neither could they, any one Article, nor institute any new Article of faith, or moral dogma. Whosoever revokes any of these little commandments and teaches mankind so, will be the lowest in the kingdom of heaven: neither one iota nor one particle will be taken from the law until the end of time.

The *Holy Synod*, having defined the Articles of faith—Original Sin, Justification, Seven Sacraments, the Holy Sacrifice of Mass, Suffrages for the Dead, Invocation of Saints, &c, sets about restoring Church discipline and morality to their pristine purity.

Sess. VI. c. 1. de Reformatione. "The Holy Synod minding to gird itself to restore the much decayed discipline of the Church,

and to repair among the Clergy and Christian people the depravity of morals, has decreed that the beginning is to be made from those that govern the greater Churches : for the integrity of the presidents is the safety of the subjects. Confiding therefore, that by the mercy of the Lord Our God, and the cautious vigilance of that God's Vicar upon earth, it will always happen that for the government of the Churches—a burden too heavy for the shoulders of an angel, persons the most worthy, and of whom the previous life and entire age laudably spent from childhood up to maturer years, under training of Church discipline, may give testimony, be according to the general decrees of the Holy Fathers chosen ; beseeches and conjures all persons presiding over Patriarchal, Primatial, Metropolitan, and Cathedral Churches of whatever name or title, that attending unto themselves and unto the flock in which the Holy Ghost has placed them to govern the Church of God, which he hath purchased with his blood, they watch as the Apostle has commanded, that they labour in all things and fulfil the ministry."....

Behold 318 Cardinals, Archbishops, and Bishops, besides a vast number of other religious, assembled together for eighteen long years, in sadness and in tears for the tribulations of Sion ; fasting, praying, and deliberating upon the growth of heresies and depravity of morals, and upon the means and remedies that could effect a reform. Nor distance from home nor decrepit old age, nor respect of persons, nor the fear of tyrants could prevent their sanctity from laying the axe to the root—from defining and defending the heavenly deposit, or from prescribing the bitter yet salutary corrective to the moral blemishes of their brethren. Justly convinced that the integrity of the higher pastors is the salvation of the people ; that the existence and decency of God's family will totter, if the members find not models for imitation in the heads, the Holy Synod began the work of reformation from the prelates ; from them they passed on to the inferior Clergy, religious Orders, and to the laity at large,

But are there in our days no black clouds overhead ; no morals to be corrected among our Clergy or Laity ? Alas, whilst the flesh lusteth against the spirit, and the spirit against the flesh ; whilst man is prone to evil ; ready to prefer the broad to the narrow way ; ready to conform himself to this world, there will be need of watching and praying ; of working out his salvation with fear and trembling. Whilst the ancient enemy never slumbers or sleeps, but scatters without ceasing, the accursed seed in the tillage of Christ, the watchmen must not slumber or sleep either. If you would uphold and preserve in health and vigour the Church entrusted by Providence to your care, you must use the same means and medicines, by which it had been originally created by Christ Jesus, extended by the Apostles, and preserved from decay by the Holy Fathers. We deceive, and are deceived, if we imagine that it can be with any other means or medicines upheld or healed.

ST. GREGORY, VII. “ Perceiving the Christian religion this “ long time tottering, and the primary means of salvation neglected ; and moved by the evident perdition and danger of “ the flock of Christ, we recur to the doctrine of the Fathers, “ ordaining nothing new, nothing of our own invention ; being fully convinced of the necessity of embracing that first “ and only path of salvation—the old path of the Saints ; for “ we are not aware of any other entrance for either shepherds “ or sheep into the kingdom of heaven, save that which is “ pointed out by him, who has said, *I am the gate ; whosoever “ will enter through me, shall find security and pasture*, and “ what we find preached by the Apostles and observed by the “ Fathers.”

These are the words of that Great Pope who governed as the 163d successor of St. Peter, the Church from the year 1073 to 1085. Shall we not for obviating “ the evident perdition of the flock of Christ, recur to that first and only path of salvation—that path pointed out by the saints” in the Sacred Synod of Trent ? Whilst the enemy is ever awake

for sowing the tares, far be from the watchmen *indifference*, that certain symptom of eternal death.

CON. TRID. *Sess. XXII. c. 1.* “Nothing excites others to religion and Divine worship more effectually than the life and example of those who devote themselves to the sacred ministry ; for when they are seen elevated from the world aloft upon them, as a looking glass, the rest of mankind keep their eyes, and from them they draw models of imitation. Wherefore Clergy, in particular, called unto the lot of the Lord, should so regulate their whole life and conversation, that in dress, address, mien, gait, and in all other respects, they shew forth nothing but gravity, temperance, and religion ; and should so avoid even the smallest blemishes, which would in them be the greatest, that their conduct would attract general veneration. Therefore, in proportion as these virtues are both useful and ornamental to the Church of God, so let them be with greater diligence cultivated. And the Holy Synod has decreed that all the numerous and salutary constitutions issued elsewhere by the Supreme Pontiffs and Sacred Councils, regarding the life, decency, conduct, and for sustaining the erudition of the Clergy ; and for restraining them from extravagance, banquets, theatres, gambling, plays, and all crimes ; and likewise from worldly cares, the same Constitutions be for the future observed under the same, and even greater penalties, to be imposed at the option of the Ordinary. Let not an appeal suspend the execution hereof, as it tends towards the correction of morals. But if they find out that any of said Constitutions be grown obsolete, let them take care that they be diligently observed by all persons ; all customs whatever to the contrary notwithstanding, lest they themselves receive from an avenging God condign punishment for having neglected the correction of their subjects.”

Sess. 25. c. 1. “It is desirable that those who undertake the Episcopal ministry know their duties ; and that they consider themselves not as called to self interest, nor to riches or luxury, but to cares and labours for the glory of God. For

it cannot be doubted that the rest of the faithful are more easily excited to piety and innocence of life, if they see their Prelates thinking not upon worldly matters, but upon the salvation of souls and upon the heavenly country. Whereas the Holy Synod perceives that this is the principal means for restoring the Church discipline, it admonishes all Bishops that they, by frequent self-reflection thereon prove themselves even by their very works and actions, which is, as if, a constant mode of preaching to be conformable with their office. And particularly, that they so regulate their life that the rest of mankind may draw from the models of frugality, modesty, continency, and of what most endears us to God, holy humility. Wherefore following the steps of our Fathers in the Council of Carthage, it not only orders that the Bishops be content with plain furniture and frugal table and living, but also that in the rest of their life and whole house, nothing should appear foreign to this holy institute, and that should not represent simplicity, zeal for God and contempt of vanities. And above all it forbids; them to promote with the Church revenues their relatives or favourites; and what the Canons of the Apostles also forbid, to bestow the Church things which are God's property, upon their relations; but, if they are paupers to distribute to them as paupers; and not to squander or waste said things for their sake; nay, as far as possible, the Holy Synod admonishes that they totally divest themselves of all human affection towards brethren, nephews, and relatives; from which comes the seed of many evils in the Church. The Holy Synod not only decrees that what are said of the Bishops, be observed according to their respective conditions by all persons obtaining Church benefices, both secular and regular, but also that they extend to the Cardinals of the Holy Roman Church; whereas upon their counsel before the most Holy Roman Pontiff depends the administration of the Universal Church, it is nefarious that they would not be conspicuous for such shining virtues and brilliancy of life that may justly draw upon them the eyes of all people."

Remark, the Holy Synod renews and confirms all the Constitutions, without one exception, that were issued in all ages and countries by the Popes and Sacred Councils for upholding the integrity and dignity of the clerical character—first, to provide for their erudition; second, to restrain them from extravagant living, from theatres, plays, gambling, races, and the like; third, to keep them from worldly cares and indecent callings; and fourth, to prevent their squandering or bestowing the things of the Church, which are God's property, upon their nephews, nieces, relatives or favourites.

Whereas the hereticks and fanaticks, having failed in their fiendish attacks upon our Catholick doctrine, rites and ceremonies, lately change the mode of warfare, unite all their forces and malice against our Clergy and religious Communities; whereas we have, wherever we turn and wherever we go, at home and abroad, in town and in the country, the enemy at our heels villifying and slandering us, we ought to redouble our vigilance and supplications to heaven for help; our holy Prelates, following the steps and obeying the mandate of the Sacred Council, should leave no stone unturned for preserving the integrity and dignity of the priesthood; they should renew under the same, and even greater and heavier, penalties, all the Constitutions of the ancient Popes and Councils, for keeping our Clergy to their heavenly Institute.

Convinced that I am anticipated in these views and desires by all my brother Clergy, that they perceive no other path for either sheep or shepherds towards the kingdom of heaven, but that trite path of the Fathers and Sacred Councils, I shall quote some of those Constitutions alluded to by the Holy Synod of Trent; to compile them all would make a huge volume, too expensive for the generality of readers. Therefore I quote but some, referring the reader for the rest to the Collections of the Sacred Canons—*Corpus juris Canonici*.

DECRETAL. GRATIAN. *Dist.* xxiii. c. 3. "It is provided by the law of our forefathers, that those taken from among men

and ordained for men in the things that appertain to God, refrain from worldly amusements ; that they appear not at shows or theatres ; that they avoid publick banquets ; that their private meals be sober and frugal ; that they adhere not by any means to usuries, sordid occupations, or frauds of any sort ; that they divest themselves of the love of money, the material of all crimes ; that they abandon worldly offices and trafficks ; that they assume not through ambition degrees of dignity ; that they accept not price for the saving gifts of God ; that they shun plots and conspiracies ; that they flee hatred, contention, detraction, and envy ; that they walk not abroad with strolling eyes, unbridled tongue, or loose and jumping gait ; but that they display in their dress and mien the modesty and regularity of their soul ; that they shun, above all things, obscene words and actions ; that they avoid the familiarity of widows and virgins ; that they frequent not the houses of strange women, that they cultivate perpetual chastity of body ; that they indulge not in self-praise ; finally, that they hoard up from constant reading a rich fund of sacred science, psalms and canticles, that may enable them to feed those that look up to them for the bread of life :” *Isodore, Lib. 2. c. 2. de Officiis Eccle.*

It is not lawful for the Clergyman to involve himself in temporal matters ; unless called upon by the proper authority to manage them for the poor Widows and Orphans.

Ibid. Dist. LXXXVIII. c. 1. “The Sacred Synod has decreed that no Clergyman do hereafter hire possessions or embark in worldly affairs, unless for the sake of orphans and widows or unless the Bishop of the City order him to undertake the administration of the Church property. For it is manifest that secular businesses are one thing ; ecclesiastical, another. Was not Moses in the world whilst he often entered into and came out of the tabernacle ; he that had been involved within in contemplation, was forced out by the affairs of the poor : *Exod. xxxiii. 8.* Thus *Jacob saw the Angels ascending and descending* : *GEN. xxviii.* because the rectors of the Church not on-

ly ascend by contemplation upon God to heavenly things, but also descend to relieve in charity his members upon earth. Following their examples the Priests of the Lord should take care of themselves and bear the burdens of others :” *Melchides Papa*, an. 311.

Chap. 2. “The consequence is that we must not pass by either the report that comes from the vicinity of Piceni, that is, that many Clergymen engage in shameful trafficks and sordid gain; seeing without fear the Gospel, *MATT. xxi.* where the Lord himself is said to have flogged with his own hand the traffickers out of the temple; forgetting the words of the Apostle, *2 TIM. ii. 4.* The man being a soldier to God entangleth not himself with secular businesses; and giving also a deaf ear to the saying of David, *Ps. lxx. 15.* Whereas I have not known trafficking, I shall enter into the powers of the Lord. Therefore let such persons know that they must for the future either refrain from indecent gains and all manners of trafficks, or be, whatever dignity they enjoy, immediately suspended from their Clerical offices; whereas the house of God should be, in fact and name, a house of prayer, and be not rendered by the affairs of traffick, a den of thieves:” *Gelasius Papa, Epis. ad Episcopos pcr Lucaniam*, c. 17. an.

Chap. 3. “Let the Bishop, or priest, or deacon by no means undertake worldly cares; and, if he do, let him be cast off.” *Can. 6. Apostolorum.*

Chapt. 4. “It has been related to us that our most Reverend brother Bishop Basil is like one of the laity, occupied in secular affairs, and without any need attending the courts. Which thing, inasmuch as it demeans him and destroys the clerical veneration, you will on receipt of his precept compel him in less than five days to submit; and if you do under any pretence grant him a longer indulgence, we shall hold you culpable.” *B. Gregorius Romano Defensori*, lib. 8. *Epis. ii.*

Chap. 5. “Let not the bishop undertake the execution of Wills:” *Con. Carthag. IV. Can. 18. An. 436.*

Chap. 6. "Let not the bishop assume the management of household affairs, but let him devote himself solely to prayer, spiritual reading, and to the preaching of the word of God :"
Ibid. Can. 20.

Chap. 7. "Let not a bishop undertake the care of the widows, or orphans, or the strangers ; but let him perform that office either through the high priest or arch-deacon :"
Ibid. Can. 17.

Chap. 8. "It is unprofitable and extremely tiresome for a literary man to take upon him the pleading of causes ; and inexpedient to entangle himself therein :"
B. Gregorius Quartino expræfecto, epist. 30.

Chap. 9. "The clergyman who is a trafficker, risen from poverty to affluence, and from obscurity to splendour, as if the plague, shun thou :"
St. Jerome to Nepotian, de vita Clericorum.

Chap. 10. "It is at all times unlawful for every person to commit fornication ; but to traffick is sometimes lawful, and sometimes unlawful : it is lawful for a man before he is ordained to traffick, afterwards it is not."
B. Augustin. Lib. Questionum, c. 127.

Chap. 11. "By casting the buyers and sellers out of the temple the Lord meant that a merchant can seldom or never please God. Therefore no Christian ought to be a merchant ; or if he would be, let him be cast out of the Church of God : the Prophet saying, Ps. lxx. *Because I have not known trafficking, I will enter into the powers of the Lord.* Just as the man between two enemies desirous to please both and to gain the good will of each, cannot be without evil saying ; he must speak ill of this to that man, and of that to this man : so the buyer and the seller cannot exist without lies and perjury. But their property is not lasting nor prosperous, because it is gathered through sin. As when wheat or any such grain is winnowed in the sieve, the grains gradually fall down, and the chaff and dross alone finally remain in the sieve ; so nought of the trafficker's substance finally abides but sin alone.

“But it may be said that all mankind are in some respect merchants. I shall shew who is not a merchant that you may understand that the man of an opposite character is not a merchant. Whosoever procures an article not to sell the very thing entire and unaltered, but to make it his material for some mechanical work, he is not a merchant. And whosoever procures a thing to make gain by disposing of the same thing whole and unaltered he is the merchant that is thrown out of the temple of God. Hence above all traffickers is the *usurer* accursed: for he sells the thing given by God, not acquired, as the trafficker does; and remands his own thing with usury, taking away therefore the other man's property along with his own.

“And it may be further said; is not the man that lets a farm on shares or a house at rent, like the man that gives money at usury? He is not; first, because money is intended for no use but to purchase with, and second, the owner of the farm gains by tilling it; and the owner of a house benefits by dwelling in it. Therefore the man that lets a farm or a house, seems to cede his profit for money, and somehow to commute gain for gain; whereas money hoarded yields no profit. Thirdly, the land and the house grow worse by the wear; but the money when exchanged, is neither worn nor diminished.

“By money are spiritually understood mankind: for as money bears the image of Cæsar, so man bears the image of God: and as the shilling that bears not Cæsar's image, is base, so is the man that displays not upon him the image of God, deemed a reprobate. Hence *Isaias* 1. 22. said to Jerusalem, *Thy silver is turned into dross; thy Inn-keepers mix wine with water.* Therefore he upsat the tables, of the money changers, signifying, that in the temple of God there ought not to be any monies, but the spiritual, that is, the persons that carry upon them the image of God, not of the devil; or by the tables of the money changers, he signifies the writings of the (Jewish) priests: for as the New Testament has succeeded

to the Old, their writings were upsat :” *St. John Chrysostom, Hom. 38. ad Matt. xxi. in Constantinople An. 400.*

Chap. 13. “What else is trafficking but buying cheap and selling dear ? Wherefore such merchants are abominable, who being forgetful of the justice of God, are infected with insatiable avarice ; taxing their goods more with perjuries than with price. They are the people the Lord has cast out of the temple, saying ; Make not my Father’s house a house of trafficking.” *Cassiodor on Ps. lxx, 15.*

21. Quest. III. c. 1. “It was laid before the Sacred Synod, that of those who are ranked among the Clergy some do for the sake of sordid gain, hire other people’s possessions and take in hand secular causes, and that they through indolence detach themselves from the sacred ministry ; run to the houses of worldlings , and through avarice assume the administration of their property. Wherefore the holy Synod has decreed that hereafter none of them, that is, neither bishop, priest, nor monk, hire possessions or mingle in temporal agencies, unless they be forced by the laws to undertake the guardianship of minors, or unavoidable procuratorships ; or unless the Bishop of the very City charge any of them with the administration of the property of the Churches, or of the orphans or widows that are desolate and in need of religious consolation. And if any of them violate this decree, let him be subject to Church correction :” *Papa; Nicholas Episcopis Castilianis, An. 858.*

Chap. 2. “I am of opinion that my suggestion will meet the approbation of your Sanctity, to declare it indecorous that persons engaged in the service of God, and attached to the Clergy, undertake advocacies, agencies or procuratorships. Bishop Gratus said ; Thus also are the Canons of the Apostles, saying ; *No man being a soldier to God entangleth himself in secular businesses.* Therefore let them be, either Clergy without worldly agencies, or agents without Clerical offices. All said ; This we follow.”

Chap. 3. “It is decreed that bishops, priests, deacons, or

clergy be neither tenants, nor agents, nor seekers of sordid gain, or of any indecent calling: and that they ought to observe the saying, No body being a soldier to God entangleth himself in secular businesses: *Con. Carthag. iii. c. 15. An. 397.*

Chap. 4. "Cyprian to the Priests, Deacons and People, residents at Furni, greeting. It was long since decreed in the Councils of the bishops that no man do appoint in his will any of the Clergy or ministers of God as his executor or administrator; whereas each person honoured with the holy priesthood, and charged with Clerical functions, should be engaged only to serve the altar and the sacrifices, and at full liberty to offer prayers and supplications: for it is written, No man being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath engaged himself. It was from genuine religious motives that the holy Prelates who went before us have decreed that no dying brother would nominate a Clergyman, as guardian or executor; and, if he would do this, that no offering be made for him, nor a sacrifice be celebrated for the repose of his soul: for that man is not worthy to be named in the prayers of the priests at the altar of God, who would detach from the altar the Priests and Ministers:" *Epist. ad presb. et deac. et plebem Furnitam.*

Clergy, if they practise Usury, or lend money for gain sake, ought to be suspended and excommunicated.

14. *Quæst. iv. c. 1.* "Be it known to the Clergy, that they must refrain from the pursuits of sordid gain; and that they must renounce all sorts of trafficks and avarice; but, if they do not refrain, let them whatever be their dignity, be compellible to discontinue their clerical functions:" *Papa Gelasius Episcopis Lucaniæ, epist. c. 17. An. 492.*

Chap. 2. "It is decreed that the ministers practising usury be, according to the divine form, excommunicated:" *Con. Agatha, Can. 12, An. 319.*

Chap. 3. "It is ordained in the Canons that whosoever would be among the Clergy, let him not have the practice of buying cheap and selling dear ; but if he would follow that practice, let him be positively cut off from the Clergy :'' *Con. Terracon, Can. 2. An. 516. in Hispania.*

Chap. 4. " If any Clergyman laying aside the fear of God, and the scriptures that say, '*He who lent not his money at usury*, Ps. xiv. will after this decree of the Great Council lend at usury, or demand percentage, or seek sordid gain from any manner of traffick, or receive increase by buying cheap and selling dear different kinds of wine, fruit or any other articles, let him be deposed and suspended :'' *Council under Pope Martin, An. 572.*

Chap. 5. " If any Clergyman lend a man in distress a sum of money, he may receive the same in wine or corn that might be laid up for sale in the usual way of traffick ; if the borrower have not the necessary kind, let him accept what he lent without any increase :'' *Con. Terracon, c. 3. An. 516.*

Chap. 6. " Let no clergyman receive more than he lent ; if he lent money, let him receive money ; if he lent goods, let him receive as much in goods : whatever else he gave, let him receive as much.'' *Con. Carthag. III. c. 6. an. 397.*

Chap. 7. " We deemed it not proper to overlook how some persons are so overcome by the love of sordid gain that they practise usury and pursue riches by usurious practices ; which crime is deplorable, when seen not only among the clergy, but even among any laity calling themselves Christians : if any persons be convicted of this crime we decree that they be rigorously punished :'' *Pope Leo, an. 443.*

Chap. 8. " Whereas many clergy led on by avarice and sordid gain, and forgetful of Holy Writ, saying, Ps. xiv. *He who lent not his money at usury*, when they lend money demand percentage, the great and General Council has with justice decreed that if any be found, after this Definition, receiving usury, or, in any respect, carrying on traffick for sordid gain

sake, he be deposed and suspended." *Council of Nice, Can. 17. an. 325. in Bithynia.*

DECRET. GREG. *Lib. 5. Tit. 19. c. 3.* "Because the crime of usury has so prevailed in almost all places that many persons (other businesses being omitted) exercise usury as if lawful, and care not at all how it is condemned in both Testaments. Therefore we have decreed that notorious usurers be not admitted to the communion of the altar, nor receive, if they die in this sin, Christian sepulture, but let nobody receive their offering. And whosoever would accept it, or afford them Christian sepulture; both let him be compelled to restore what he had accepted, and let him, until he make satisfaction at the option of his bishop, remain suspended from the execution of his office :'' *Con. Later. III. Can. 25. sub Alex. III. An. 1179.*

DECRETAL. GRATIAN. 12. *Quest. 1. c. 5.* "Let the Clergyman serving the Church of God, first interpret his name and strive to be in reality what that name signifies. For if the Greek word *κληρος* which in latin means *pars*, signify in English a lot, the Clergy are so called, either because they are the lot of the Lord, or because the Lord is the lot, that is, the portion of the Clergy. But he that is the Lord's portion or that has the Lord for his portion, ought so to exhibit himself that he may possess the Lord and be possessed of the Lord. He who possesses the Lord and says with the Prophet, *PSALM XV. The Lord is my portion*, can have nothing outside the Lord; and if he have any thing besides the Lord, the Lord will not be his portion: for example, if he possess either gold, or silver, or costly furniture, with these lots the Lord condescends not to become his portion. If I am the lot of the Lord and the line of his inheritance, I take no part among the other tribes; but as a Levite and a Priest, I live by the tythes, and serving the altar I am supported from the offering of the altar. Having food and raiment I am contented, and I will follow naked the naked cross :'' *B. Hieron. ad Nepotian.*

The Origin and Tendency of Church Property.

Ibid. Chap. 15. "The Apostles foresaw the future growth of the Church among the Gentiles : therefore they took no estates in Judea, but merely money for the support of the poor. But when the Church grew up amidst worldly storms and convulsions, and reached that degree, that not only the Gentiles, but also the Roman Princes, then monarchs almost of the Universe, flocked to the faith of Christ and to the sacrament of baptism. Of whom the most religious man Constantine, the first that publicly embraced the faith, granted permission to the people throughout the whole Roman Empire to become Christians and build Churches and endow them with farms. Afterwards the same Prince made immense donations, and built the basilick of the primary See, that of St. Peter prince of the Apostles ; and went so far that he vacated the Imperial City and bestowed it on St. Peter and his successors for their use and benefit. And presiding in the holy Council of Nice, when some persons handed in a complaint against some Clergy, he said, *You can be judged by nobody, because you are reserved for the judgment of God alone ; for ye are called Saints, and therefore ye cannot be judged by men.* Henceforward religious Princes consecrated their property and estates and themselves to the Lord, erecting on their demesnes large Churches to the honour of the holy martyrs, and in the cities numerous monasteries for the religious to serve their God." *Melchiades Papa.*

Chap. 16. "The Bishops, Priests and Levites, and other faithful perceiving they would confer a more lasting benefit upon the Churches by bestowing upon them the lands themselves rather than the price thereof, begin to present to said Churches the estates and farms which they used to sell. These things were under the administration of the Parochial Prelates (who are successors of the Apostles) are to this day, and should at all future times be. From which the bishops and their faithful economes ought to minister all necessaries to the

whole religious community, so that no person among them should want ; these things are called the oblations of the faithful, because they are offered unto God. Through the said donations and management, the Churches, under the Bishops by the help of the Lord, flourished so much, and the greater part of them abounded with so much wealth that there was not in them any person of the Community in want, or that received not all necessities from the Bishop and his deacons. Wherefore if there be any person in modern or future times, who would attempt to usurp them, let him be immediately struck with the aforosaid malediction :” *Urban Papa*.

The decrees of holy antiquity to the same tendency may be quoted in abundance, if these few were not deemed sufficient. Remark, that the original object of Church offerings was, and should yet be, the sustenance of the Clergy and the indigent poor : that the thing or the money given for that purpose are called *oblations*, because they are offered by the faithful to God ; that the administration of them belongs in justice, now and forever, to the parochial clergy—prelates ; who should by their deacons faithfully distribute them among the needy ; and that should any person at any future period usurp any portion of that sacred property, he should at once be struck with a malediction. Remark also that the Bishop himself and his clergy in accepting the oblations from the faithful, receive not the dominion but merely the administration thereof. Consequently by alienating any part of the sacred deposits, either to their own relatives, nephews, nieces or favourites, they incur the crime of sacrilege and the malediction.

The holy Council of Trent, as we have heretofore seen, admonishes the Clergy to lay aside, if possible all human affection towards their brethren, nephews and kindred in general, which is and had always been, the source of numerous evils in the Church. And that the admonition is wholesome and heavenly we all know from sad experience. The priest, if moved by fraternal affection or pride, to raise his relatives

with the oblations of the faithful to a level with the genteel portions of his flock, must be oppressive in collecting dues, and ready to encounter consequent murmuring, and to bear the shame and odium of any errors or scandals given by those very relatives. Thus is the priest and the word of Christ blasphemed by the infidels.

I knew in the course of my travels several families of priests who sustained from generation to generation, spotless fame and character, and who accupied as if by inheritance, the same villas for many centuries; but who invariably and without any one exception, began to run down the hill into idleness, poverty, misery, and often into publick disgrace, the very moment they received from the priest any portion of the Church property. The finger of God is evidently in all this. He leaves not himself without a testimony: He has decreed that every sinner shall find even in this world chastisement in the very instruments of his sins. The drunkard finds it in the bottles; the gambler, at the gambling table; the peevish man finds it in the sword, and the priest that enriches his relatives from the property of the poor, finds, in general, the severest chastisement in the idleness, misery, and disgrace of these very relatives and nephews.

The Distribution of the Church Revenues.

DECRETAL GRATIAN. 12. *Quest. 1. c. 23.* "Let the bishop have power of distributing with humility and the fear of God the Church property among all the indigent, and let him have all necessaries for himself and the brethren under his care, if he be however in need; so that they will not be in any respect defrauded; the Apostle saying, 1 TIM. VI. *Having food and raiment I am contented.* But if he be not contented therewith, so as to convert to his private use and benefit the things of the Church or the crops in the fields, and transact them, not with the privity of the priests and deacons, but entrust the management of them to his servants or relatives, so

that the things of the Church are privately impaired through these persons, let him be punished by the Provincial Synod. And if the bishop or his clergy be accused for that they convert to their own use the things that appertain in lands or any other manner to the Church, whereby the poor are always aggrieved, and the word of God and the preachers of it are exposed alike to slander and blasphemy, it is fitting that they be corrected by the sacred Synod :” *Con. Antioch, c. 25.*

Chap. 24. “ We command that the bishop keep in his power the things of the Church; for if the more precious souls of the people are entrusted to him, much more should he have the care of the money matters; so that with his authority all things be dispensed with the fear of God and with all diligence by the priests and deacons to the indigent :” *Can. 41. Apostolorum.*

12. *Quest. 2. c. 26.* “ Having granted unto you as bishop at your own request Julian, my brother bishop, it was necessary that, after he had departed for his Church I would write also to yourselves; from which letter you will learn that he is commanded to make no irregular arrangements; and to divide the incomes, and also the oblations of the faithful into four parts; of which he is to keep one to himself; that he is to distribute diligently another to the Clergy according to their respective offices; another to the fabricks of the Churches; and that he is to keep the fourth part to be divided faithfully among the poor and the strangers; an account of which he must render to the divine judge :” *Gelasius Papa Clero et plebi Brundusii.*

Chap. 27. “ It is proper, as has been long since justly decreed, that four portions be made of the revenues and oblations of the faithful. One of them belongs to the bishops, one to the clergy, one to the poor, and the fourth part is to be applied to the edifices. Whether the part intended for the sacred edifices be faithfully expended, let the repairs made on them shew. It is terrifick that the Prelate neglecting the holy places, would convert to his own use the portion desti-

ned for them. Although he is to dispense the portion intended for the poor, as if under the eye of the Divine judge, however, as it is written, *That they may see your good works and may glorify your Father who is in heaven*, it is expedient that they be made known even in this world, and that they be not passed by in silence by the trumpets of good fame." *Idem ad episcopos per Lucaniam.*

Church Plunderers are murderers of the Poor.

12. *Quest. 2. c. 1.* "He that carries away, pilfers, and plunders the money of Christ and of the Church, must be considered before the judge, as a murderer." *Stephanus Papa.*

Chap. 3. "Let no person be ignorant that every thing consecrated to the Lord, whether it be a man, an animal, a field, or any thing else, when once consecrated, it will be sacred to the Lord, and shall belong to the priests. Therefore every man will be inexcusable that takes away, filches, invades or plunders from the Lord and the Church what belongs to them; and he shall, until he make restitution and satisfaction to the Church, be guilty of sacrilege, and let him, if he would not make reparation, be excommunicated:" *Boniface Papa.*

Chap. 4. "If any soldier, or person of any order or profession whatever, invade or receive the Church lands from any king or secular Prince whatever, or from the Bishops, Abbots, or Rectors of the Churches against their will or hold them with the base and corrupt consent of the Rectors, let him, unless he restore the same lands to the Churches be under an excommunication:" *Greg. vii. Lib. 6. Regesti.*

Chap. 5. "The farms dedicated to divine uses some persons apply to their own uses; and substract them from the Lord unto whom they had been delivered, to subserve their own purposes. Whereas the contumely of this usurpation is to be reprobated by all, let not the farms dedicated to heavenly purposes be exposed to the exactions of any persons. But if any one attempt it, let him be considered a sacrilegious person:" *Pius Papa, Epis. 2.*

Chap. 6. "Whosoever takes away any thing from father, or mother, and say that this is not sin, he is guilty of murder. God who created us is certainly our father; and the Church that has spiritually regenerated us in baptism is our mother. Therefore whoever takes away, steals, or despoils the money of Christ and of the Church is a murderer:" *Anacletus Papa, Epis. 1.*

Chap. 7. "It is decreed in the ancient Constitution of the Church, that the person who invades another man's property go not unpunished, but that he restore it all with the increase. It is also written in the Gospel, *Luke xix.* If I have defrauded any person, I restore to him fourfold. And in the worldly laws it is provided, That he who pilfers another man's substance, shall restore eleven times as much as he had stolen:" *Joannes Papa.*

Chap. 10. "In the worldly laws it is provided that he that pilfers another man's property, shall restore eleven times as much as was taken; and in the divine law it is written, *DEUT. xxvii. 17.* *Curseth be he that removeth his neighbour's land-marks; and all the people shall say: Amen.* Let not such things therefore be attempted with impunity nor practised without their condemnation. Further, if any man purloins the Church oblations or what is consecrated to God, or if he consent to others doing it, let him be adjudged as guilty of sacrilege, and let him repair the damage four-fold and perform canonical penance:" *Euseb. Papa Epis. 2.*

Chap. 13. "Reviving the Canons of the Apostles and of the Fathers this holy and universal Synod has defined that no bishop at all sell or any how alienate the sacred stores and vessels, excepting the case formerly mentioned in the ancient Canons, to wit, for the redemption of the Captives; but that he let not for rent the salaries of the Churches nor sell other rural possessions and impair thereby the Church incomes, which we decree to be destined for her own benefit and for the sustenance of the poor and the strangers:" *Gen. Con. 8. Can. 15.*

Let the laity be excommunicated who dare tear away the property of dying Clergy.

Chap. 46. "There is a question concerning the laity, who when the bishop or other clergy die, tear away from the Church and the poor the property of the deceased. Against them is anathema pronounced by the whole council with the approbation of the Pope. If any body subsequent to the knowledge of this prohibition thus invade the property of bishops, or priests, or other clergy, let him be excommunicated, until satisfaction is made. And let the property of the deceased bishops be distributed by the hands of the head priests or archdeacons, according to the will of the deceased, either in charity for their salvation, or let them be reserved for their successors. Let the same course be observed regarding the substance of priests and other clergy by the bishop, or by the aforesaid persons, or by him that was appointed by the deceased. If any person act contrary let him be anathema." *Concilium Urbani Papæ.*

Chap 47 "We ordain that the decree of the Council of Chalcedon be irrevocably observed, to wit, that the goods of dying bishops be by no man at all plundered, but that they remain in the free custody of the econome and clergy for the use of the Churches and of the successor. Therefore let that detestable and barbarous rapacity cease for the future. But if any man will in future attempt this, let him be under excommunication. And whoever would tear away the goods of dying priests or Clergy, let him be under the same sentence." *Innocentius Papæ 11. in Con. Later. Cap. 4.*

CON. TRID. *Sess 22. Chap. xi.* "If avarice the root of all evils has so far seized upon any of the Clergy, or of the Laity whatever dignity, even imperial or regal he may enjoy, that he would by himself or others, through force or fear, or even by the false persons of Clergy or of Laity, or through any art or affected colour whatever, presume to convert to his own

use what ought to be converted to the necessities of the ministers and of the poor, the jurisdictions, goods, rents, and rights also the feudal things, copy-holds, fruits, emoluments or incomes whatever, of any Church, either secular or regular, of the Mountains of Piety and of other pious places; or prevent their being received by those to whom they do in right appertain; let him be under anathema, until he shall have restored the jurisdictions, goods, things, rites, fruits and revenues which he had seized upon, or which had anyhow come into his hands, even from the donation of a false person, fully to the Church and its administrator or beneficed Clergyman; and afterwards let him gain absolution from the Roman Pontiff. And if he be the patron of the same Church, let him be over and above the said penalties, deprived, by the very fact, of the right of patronage. And let the Clergyman that would instigate or consent to such nefarious fraud and usurpation be subject to the same penalties; and let him moreover be deprived of all benefices whatever and be rendered inhabile for other benefices of all sorts; and let him even after full satisfaction and absolution remain suspended at the option of his Ordinary from the execution of his Orders.

The donations made by the faithful for religious purposes had been always held sacred in every Christian country, and looked upon, as bestowed upon God himself and calculated to draw down blessings from heaven both upon the donors and the country at large; therefore the ecclesiastical and civil laws went hand in hand to shield and protect it. I will quote an extract from the great

William Cobbett.

“According to the Common Law of England,” he says, “as recorded in the *Mirror of Justices*, a book which was written before the Norman Conquest; a book in as high reputation as any law-book, as any one in England; according to this book, chapter 1st., section 3d, which treats of the “First

Constitutions made by the ancient kings;" according to this work, provision was made for the sustenance of the poor. The words are these: "It was ordained, that the poor should be sustained by *parsons*, by *rectors* of the Church, and by the *parishoners*, so that, *none of them die for want of sustenance.*" Several hundred years later, the canons of the Church show, that when the Church had become rich, it took upon itself the whole of the care and expense attending the relieving of the poor. These canons, in setting forth the manner in which the tithes should be disposed of, say, "Let the priests set apart the first share for the building and ornaments of the Church; let them distribute the *second to the poor and strangers, with their own hands, in mercy and humility*; and let them reserve the third part for themselves." This passage is taken from the canons of ELFRIC, canon 24th. At a later period, when the tithes had, in some places, been appropriated to convents, acts of Parliament were passed, compelling the impropiators to leave, in the hands of their vicar, a sufficiency for the maintenance of the poor. There were two or three acts of this sort passed, one particularly in the twelfth year of RICHARD the Second, chapter 7th. So that here we have the most ancient book on the common-law; we have the canons of the church at a later period; we have acts of Parliament at a time when the power and glory of England were at the very highest point; we have all these to tell us, that in England, from the very time that the country took the name, *there was always a legal and secure provision for the poor, so that no person, however aged, infirm, unfortunate, or destitute, should suffer from want.*

"But, my friends, a time came when the provision made by the common-law, by the canons of the church, and by the acts of the Parliament coming in aid of those canons; a time arrived, when all these were rendered null by what is called the PROTESTANT REFORMATION. And here, I must beseech you to lend me your best attention, for, I am here

going to show you, how the ENGLISH POOR-LAW came to be passed; and how it happened, that no such POOR-LAW ever came to exist in Scotland and in Ireland.

“I have told you before, that the canon-law, the common-law, and the ancient statute-law, all insisted upon a provision for the poor, that is to say, for persons in want of a sufficiency of food, clothing, and lodging; but I must now explain this matter to you more fully; and, here, I beg you to observe these things; first, that effectual provision was made for the poor by the law of MOSES; that *charity* was, above all things inculcated by JESUS CHRIST, that the Apostles most strictly adhered to his commands in this respect; that, coeval with their teaching were there collections for the poor and needy, and that the business of those whom they appointed to be deacons, was to superintend the tables at which the poor were fed. When Christianity came to extend itself over great communities of men, the provision for the destitute became a larger and more regular concern; till at last, in all Christian nations of the world, TITHES were established by law as an efficient, unvarying, and certain resource for the poor and necessitous. What we behold now, is a monstrous misapplication of the tithes. The ministers, and parsons of different degrees, and even lay persons, seem to regard them *as belonging to them*, instead of belonging to the necessitous part of the community. A part of the tithes, *if not wanted for the purpose of charity*, were allowed to be applied to the building and the ornaments of the churches; but, it was always held, that even the altar might be stripped of its ornaments; and that its gold and silver ought to be sold and turned into food and raiment, if necessary to the relief of the poor. In proof of this, take the following beautiful passage from ST; AMBROSE, one of the fathers of the church. “When other means are wanting
“wherewith to feed the poor, apply even the sacred vases to
“that purpose. The church of CHRIST stands in no need of
“gold; except for the purpose of feeding the hungry and

“ clothing the naked and freeing the captive. If the necessities come to starvation, how will the ministers of the Church answer their Saviour, when he shall say ; You had gold, and you might have relieved the poor ; you had gold, and you might have freed the captive ; it was the live vessels, and not the golden ones, that you ought to have preserved. Will the accused be able to answer this reproach by saying : ‘ *I was, O Lord, afraid of diminishing the magnificence of thy temple.*’ The divine reply will be : My sacraments derive not their virtue from gold ; the feeding of the poor, the freeing of the captive, constitute the best ornaments of my temple : the most precious vases are those which are employed in sustaining the life of man.’ ”

“ The priests, the teachers of the Christian religion, had no claim to any thing for *themselves*, beyond what was absolutely necessary to the sustaining of life and health ; and that too, in the most unostentatious and frugal manner of life. ST. PAUL has said, *that the labourer is worthy of his hire* ; and that he who served at ‘ the altar, should live by the altar ;’ this, having been, even more than a thousand years ago, interpreted by some of the clergy to mean, that they had a right to appropriate a large part of the Church revenues to their own use, another father of the Church gives them this reproof upon the subject : “ The labourer,” says he, “ is truly worthy his hire, and he who serves at the altar must live by it. Let him live by the altar, but let him be satisfied with his food and clothing, according to the precept of the apostle. Let him live by the altar, but let him not be enriched ; let him not waste in vain expenses the sacred oblations ; let him not accumulate wealth, as ST. JEROME observes, out of the ecclesiastical property. Let him live by the altar, but let him not erect sumptuous palaces, appropriating for purposes of luxury that which is naturally destined for the purposes of charity. Let him live by the altar, but let

" him not accumulate riches ; nor spend in vain and super-
 " fluous enjoyments the sacred property of the Church. Let
 " him live by the altar, but let him not enrich his relations
 " with the revenues of the Church. Let him remember that it
 " is a sacrilegious deed to apply the goods of the poor to those
 " who are not in need. The patrimony of the Church is the
 " patrimony of the poor, and the ministers of the church are
 " guilty of a sacrilegious impiety, if they attempt to keep for
 " themselves any thing whatever besides their food and clo-
 " thing, because they are not the proprietors, but simply the
 " administrators and distributors of the patrimony of the
 " church."

" One would think that St. Jerome had actually seen, in a
 vision, the parsons and ministers of England and Scotland
 of the present day ! To prevent all temptation to purloin the
 goods of the poor, the clergy were *forbidden to marry*. In
 England, Scotland, and Ireland, besides the parish churches
 and bishopricks, and the revenues intrusted to them, there
 were numerous monasteries and hospitals, and free chapelries,
 founded and endowed either by the sovereigns or by private
 persons ; but the endowments were always merely in trust
 for the benefit of the poor, after providing for the monks, the
 nuns, and other persons belonging to the foundation, and
 these were all forbidden to marry, and most strictly prohibi-
 ted from applying any part of the revenues to their own pri-
 vate use, or to that of their relations or friends. Thus the
 tithes and the property of the monasteries, and hospitals,
 which are now called abbey lands always were, in reality and
 in practice, the patrimony of the poor ; and always were so
 considered by the laws of these three kingdoms. But in the
 reign of King HENRY the *Eighth*, of England, the aristocra-
 cy agreed with the King to seize upon the abbey-lands, and
 divide them among themselves : and in that reign and in the
 three succeeding reigns, they took away the tithes and the
 whole of the Church revenues ; and from that time to this

they have either kept them to themselves, or disposed of them at their pleasure.

The people of *England* thus despoiled of their patrimony, and left without any source of relief, in case of need, demanded A COMPENSATION for that which had been taken from them. At first, those who had got possession of the Church revenues continued to give relief, in some degree, out of those revenues ; but this relief grew smaller and smaller, till at last the people of *England* insisted upon a regular settled compensation. But now instead of the aristocracy giving relief out of the tithes and the abbey lands, they passed a law to provide for a general assessment of all persons occupying real property, which assessment has continued to the present day, under the name of *poor-rates*. This law, which was passed in the 43d year of the reign of ELIZABETH, provided for the relief of the poor in the best and most effectual manner. It compelled every parish to appoint, on Easter Monday of every year, by a majority of voices of the rate payers, an OVERSEER (*being a rate payer in the parish*) to collect whatever money might be wanted for the relief of the poor, and to distribute such relief to whomsoever, belonging to the parish, might stand in need of it. The overseer was not limited to any specific sum, but was to demand and to collect whatever sum might be wanted.

Thus things went on in England for more than two hundred years. The people of Scotland, harassed and oppressed by their sanguinary chieftains, obtained no compensation at all. At their "*union*" with England, great care was taken not to give them this law ; and the miserable pittance which they get now, and that too, only in some parts of Scotland, is a mockery rather than the reality of relief ; and as to poor Ireland, as it did not turn protestant, it had to think itself happy if its people were allowed to starve without being compelled to die with apostacy on their lips. But now, *mark well* as to England herself. The taxes having pressed all the industrious

classes to the earth, the poor have become forty times as numerous as they were fifty years ago; and the *poor-rates*, or charges upon the land, have become heavy in proportion. The Parliament instead of removing the cause of this increase of poverty, have begun at the other end; namely, diminishing the proportion of relief given to the necessitous. In order to do this, it made a monstrous alteration in the poor-law: it enacted, in the first place, that all matters in parish vestries should be decided not by a majority of the *single votes* of the rate-payers; but that every rate-payer should have a *number of votes* in proportion to the amount of his occupation or possessions; so that this threw the whole power of the vestries, *into the hands of the rich*. Then, another law immediately followed this, authorizing these rich parishioners to form *select vestries*, and the law gave to these select vestries the sole power of *giving or of withholding relief*, subject to no control, not even of the magistrates. This law further authorised the *select vestry* to have a HIRED OVERSEER, who might be an *utter stranger to the parish*; and the real parochial overseer was thus deprived of all power to afford relief, and the whole of the poor were thus placed solely at the mercy of the rich! And, people of Scotland, these two laws, well known by the name of Sturges Bourne's Bills, are the real cause of all those disgraceful doings, all those troubles, all those alarms, of which you have heard amongst your brethren of the South; and what is to be the end of all these, no man can conjecture, until he shall see what is the character, and what are likely to be the measures of the parliament now about to assemble.

Thus, then, the present poor-laws *are no new thing*. They are no *gift* to the working people. You hear the greedy part of the land-owners everlastingly complaining against this law of QUEEN ELIZABETH. They pretend that it was an *unfortunate* law. They affect to regard it as a great INNOVATION, seeing that no such law existed before; but, as I have shown,

a better law existed before, having the same object in view. I have shown, that the "Reformation," as it is called, had swept away that which had been secured to the poor by the common-law, by the canons of the Church, and by ancient acts of Parliament. There was *nothing new*, then, in the way of benevolence towards the people in this celebrated act of Parliament of the reign of QUEEN ELIZABETH; and the land owners would act wisely by holding their tongues upon the subject; or if they be too noisy, one may look into their GRANTS, and see if we cannot find something THERE to help out the present parochial assessments."—*Poor Man's Friend, addressed to the Working Men of Scotland, 29 Dec. 1832.*

The priests of the Lord were respected and venerated even by the heathens; Pharo, when he brought in time of famine under his own control all the property in Egypt, supplied the priests of Isreal with all necessaries and deprived them not of any of their possessions. GEN. XLVII. And the ancient Roman Emperors as soon as they entered into the Fold of Christ granted immunity, asylum, and protection to all the Churches and religious Houses.

We read in the Justinian Code, *De Immunitate Ecclesiæ* that the *Emperors Constantius and Constans* decreed: "In each city, town, village, hamlet, and principality, let every person that displays by a religious vow any noble and uncommon virtue, enjoy perpetual security; for we are always convinced that religion redounds more than physical powers and exertions to the good government of our Republick." The *Emperors Gratian, Valentinian and Theodosius* also decreed saying: "We decree that all persons who are the keepers of holy Churches or of holy places, and that serve at the holy ceremonies, be not molested by any means." And the *Emperor Justinian* decreed: "We sanction that allthings falling into the venerable Churches, or hospitals, or monasteries, or poor-houses, or orphan-asylums, or old persons asylums"

or finally, to any such communities from any liberality whatsoever of the rich, either during their life or by occasion of their death or last will, be free and exempt from levies of all sorts ; and that the laws ordaining such levies, whilst they are enforced against all other persons and properties, be relaxed with regard to the Churches and the houses of religious communities :” *Apud Gratian. 23. Quest. 8. c. 23.*

It seems to be the inscrutable decree of Providence that the rich and the poor be always blended together in society : perhaps to afford the rich an opportunity to make friends with the mammon of iniquity, who would, when they shall fail, receive them into everlasting dwellings ; and to the poor, room to merit heaven with patient resignation to the will of God, who become poor and humble for our sake : if we suffer not with him, we will not be glorified with him. See the rich man clothed in purple and fine linen and feasting sumptuously every day ; and Lazarus lying at his door full of sores and desiring to be filled with the crumbs falling from the rich man’s table : and there was none to give him. The rich are taught by faith that the King of heaven is the Lord and owner of whatever they possess ; that they are but stewards ; that they must render a strict account of their stewardship to the Master returning from the far country—from the kingdom of heaven on the great accounting day ; that the account then to be rendered shall swell in proportion to the increase of the talents which they had received from his hands ; that if they bring the talents double good works, corporal and spiritual, performed for both sexes, unto the Lord they shall hear him. Well done, good and faithful servant, because thou hast been faithful in a few things, I shall place thee over many things, enter thou into the joy of the Lord. But if they had hid the talent in the earth—deposited it not in the bellies of the poor who are the Lord’s bankers, they shall hear from the Master this terrifick curse ; Wicked and slothful servant, thou oughtest to have committed my money to the bankers, and at my coming I

should have received my own with usury Depart from me, you cursed into everlasting fire, which was prepared for the devil and his angels : for I was hungry, and ye gave me not to eat : I was thirsty and ye gave me not to drink : Amen, I say to you as long as you did it not to one of these least, neither did you do it to me.

Whilst this Christian tenet—faith in the merit of good works linked together the several members of the Body of Christ in the bond of charity that seeketh not the things that are their own but the things that are Christ's, free will donations amply supported the poor ; poor laws and poor rates were uncalled for. But alas ! a blast, as if from hell, comes in the sixteenth century from Calvin's school ; teaching, "We are accounted "righteous before God, only for the merit of our Lord and "Saviour Jesus Christ, by faith ; and not for our own works, "or deservings. Wherefore, that we are justified by faith "only, is a most wholesome doctrine and very full of comfort :"
11th of 39 Articles.

The blast soon reached England and there settled itself, I am afraid, forever. It swept away all the foundations that had been made during one thousand years by their Catholick forefathers for the Religious and poor of Christ ; turned another way, or rather created a complete revolution in the publick mind : No longer do the rich vie with one another in the field of charity—in feeding and protecting the poor and defenceless ; but in gambling the stocks ; discounting and shaving Bills in the money market. Will the good old times ever return ; when the rich will loose the bands of wickedness, undo the burdens that oppress, let them that are broken go free, and break asunder every yoke ; deal their bread to the hungry, and bring the needy and the harbourless into their house ; when they shall see one naked, cover him and despise not their own flesh ? Never, unless Law Makers put with firm and durable laws the seal of reprobation somehow upon the plunderers of the sixteenth Century, and upon usury,

funds, and bank-speculations, and hold out by legal enactments and example every stimulous to works of mercy, by guaranteeing perpetual security to any donations and foundations that may be made to promote charity, piety or religion. What man could think of making such institutions if they be liable to the plunder and derision of all future infidels?

England never tolerated usury until Henry VIII. made himself head of the Church. Now the great majority of the people are reduced to starvation allowance, dragging on existence in many places with 2 1-2d a day; whilst the Jews, Fundholders, and nobility, have, by usury and banks, collected all the wealth into their own hands. The same rich men that should, from God's decrees, by feeders and protectors to the poor, 'clear' them off the land to cover it with brutes. The vanity and wickedness of the English aristocrats rise so high that each of them must have a demesne of thousands of acres, covered with deer or with pheasants; whilst God's creatures must lie down and famish, if not transported in charity to the American shore.

Ireland, also, was happy with the comforts and necessities of life, until traffickers, through the instigation of the devil, brought in about the year 1780 the English *usury* and *banking*, which, in general, failed about the year 1822, sweeping away the whole currency. But how do the usurers, in favor of whom, the Pastor had all along prostrated the law of God, treat the poor; do they feed and house them, as they had been fed and housed antecedent to the usury and bank invention? No, but in imitation of the English monopolists and fundholders, they 'clear' the estates and then cover them with sheep and oxen.

One should imagine that in the New World the iniquitous system would not yet a while come to maturity. On the contrary, the American usurers equal, if not surpass their English fraternity; they play the same game here, that is played there; the lawyers and editors are hired to praise and defend bank-

ing corporations and monopolies; and when they will soon have gathered together, by these infernal means, the wealth and the land, they will be as expert and cunning, in 'clearing' as the English brotherhood. Nay, the clearing is already carried on to an alarming extent in Vermont. The farms that gave bread a few years ago to scores of human beings, now yield fodder to sheep and to cattle. One township, that counted, they say, five years ago, six hundred voters, counts now but three hundred; and for every hundred sheep that were then, there are now four hundred; the rich few clear away their fellow-man, and replace him with the brute creation; and will soon have by means of usury, banks, extortion and cheater, the whole township in their own hands, and yet the thirst for gold is as sharp and insatiable, as if they occupy not one acre, or hold not one dollar in the chest. Let nobody think that the evil is confined to one township.

The unfeeling, avaricious rich arrive by other routes also—by leaving the females nothing to do, at the same end. They sell the raw wool to the Factories and take fine cloths in return. The wheel and the reel, the frieze and the flannels disappear. The females, for want of domestick employment, must enter the factory; where a few years marching and countermarching to the sound of the bell, gives them such habits and weakness of frame that will forever unfit them for the healthful employment of the country. The thin cheeks and lank skeletons must for life abide the grating sound of the power-loom. Indeed, the twin sisters, usury and factories, sweep away the wealth and industry, and will at no distant period; have depopulated the country.

If the Legislature permit corporations to establish here and there, mints to coin, not for the states, but for their own use and benefit; empowering them to extend or curtail at pleasure their issues, or to accommodate exclusively their own relatives, friends, and favorites, what would we think? In that case, a uniform and constitutional currency is a thing merely

in name; and that *equality* for which our fathers bled is but an ideal thing. Whilst the people at large must procure bread at the sweat of their brow, cunning bankers have but to gain, through their friends in the National Assembly, a charter to coin rags into money; and then the idle drones quarter themselves perpetually on the fruits of other men's labour.

They that will become rich fall into temptation and into the snare of the devil. If rich men in their thirst for gold have banished the love of man and the fear of God from their mind; if they must have banks and usury let them convert their estates into specie to form the bank stock, and let them circulate the specie, not rags, at interest. In that case the accursed crew themselves and their wretched borrowers will be the only sinners and sufferers. The holders of the specie wherever it spreads, will be really *independent* of panics and bankruptures; the community will then stand upon the solid rock of gold and will not be tossed upon the ocean before every breeze of paper money. Our goodly law-makers will never, I am afraid, bring bank men into this reasonable course; they allow them to retain their estates and the specie in their own hands, and to issue nought but worthless rags to the deluded publick. Bank men are secure and independent, the public are kept in constant fear and dependence. Law-makers, if not some how leagued in, or benefited by the banking system, would never consent to such glaring spoliation of an innocent publick.

However, the American usurers and bankers ought not to allow themselves to be dazzled by the golden harvest in England: the usurers there have standing armies to crush the famished people; but the *incendiary* and the *mob* here portend a different state of things. Would that all classes resume in good season the mild principles of the gospel, lest they will soon have to expose their naked back to the cautery of night walkers.

When the Jews and the Gentiles of antiquity commanded

the Apostles, Acts v. 29., under pain of death, to suppress, and not preach the doctrine of Christ, Peter and the Apostles replied,—‘ We ought to obey God rather than men.’ Why should not we make the same reply to the modern usurers; what are we afraid of? not to preach up the free loans of the gospel for fear, or in compliment to them, what is it but to obey men rather than God; what is it but to abandon the faith which men are bound by every tie to proclaim and defend? the small leaven corrupts the whole mass. Can salvation be expected when rapine is publicly sanctioned; when the seventh commandment of God is openly and systematically violated?

MATRIMONY, A SACRAMENT.

I would, says the Apostle, 1 Cor. vii. that all men were as I am; that they would embrace the virtue of continency. For no greater felicity could fall to the lot of man here below than to be free from worldly cares, to have the unruly passions of the flesh subdued, and to be enabled to devote himself to the thoughts of God and future things. But as the same Apostle elsewhere declares, every man has his proper gift from God, one man after this manner, and another after that manner; and, as Matrimony is adorned too with heavenly gifts and graces, raised, as it is, to the dignity of a sacrament in the Evangelical law, and sanctified by the presence and first miracle of the Redeemer in Cana of Galilee, nobody can deem an exposition of it unworthy of the publick notice, or unbecoming the pastor, especially as the Apostle Paul and the Prince of the Apostles thought it not foreign to their duty to leave us in several places a clear and strong explanation of the sanctity and obligations of the conjugal state: they having foreseen by divine inspiration the showers of blessings that fall upon society, if the import and sanctity of marriage were known and observed; and the clouds of curses that are entailed upon mankind, if it be unknown and neglected.

Matrimony is to be considered under two points of view ; first, as a natural union invented not by man but by nature ; and second, as a sacrament transcending the order of nature. “ That was not first which was spiritual,” says the Apostle, 1 Cor. xv. 46. “ but that which is natural ; afterwards that which is spiritual.” To be convinced of the importance and holiness of Matrimony, we must know that it had been instituted by God himself. For we read in Genesis, that God created them male and female, and blessed them, saying, *Increase and multiply* ; and also, It is not good for man to be alone ; let us make him a help mate unto himself. Then the Lord God cast a deep sleep upon Adam ; and when he was fast asleep, he took one of his ribs, and filled up flesh for it. And the Lord God built the rib which he took from Adam into a woman ; and brought her to Adam ; and Adam said this now is bone of my bones and flesh of my flesh : she shall be called woman because she was taken out of man : wherefore a man shall leave father and mother, and cleave to his wife, and they shall be two in one flesh. And the Redeemer after having recited in MATT. xix. these words of Adam, concludes, saying ; Therefore what God hath joined together, let not man put asunder. Hence we must know that matrimony is a heavenly institution.

God has not only instituted it, but he has moreover rendered it a lasting and indissoluble bond : What God hath joined together, let not man put asunder. That the conjugal tie be a lasting—not to be sundered by man is a property becoming it whether it be considered as a civil contract, or as a Sacrament, for it is a property that tends to the fulfilment of the numerous important duties of the social state—to the care, nurture, and education of the children, and to inspire the married couple with spiritual love and mutual forbearance with each others frailties and imperfections. What language could give them a more elevated conception of the sanctity of their condition or excite in them mutual esteem and spirit-

ual affection than that used by the Apostle, saying : This is a great sacrament, but I speak in Christ and in the Church.—that is, marriage is a lively representation of the union of Christ with his Church ; or that used by the Redeemer himself, saying : What God hath joined together, let not man put asunder ?

On the contrary, nothing could more debase the state of matrimony, or create bitterness and asperity between the couple, or make them careless of the education of their little ones than a belief that their union is but a profane civil contract to be broken as soon as they have a mind, by the Tribunals. Libertines and profligates, if tired of their spouse, or engaged about any other object, will not stand in need of causes for a divorce. If the hope of a bill were entirely removed ; if the door against it were forever closed, mankind would not be, as they constantly are, disedified with family broils and troubles.

Fanatics there were in the primitive, as they are in our days, who under the pretext of gospel liberty gave full scope to the flesh ; whose teaching and doings with regard to marriage were as contrary to the doctrine that was revealed and handed down as light is to darkness. Of whom the COUNCIL of GANGRENE, in Paphlagonia in the year 324, in its Circular Letter to the Bishops of Armenia, speaks thus :

“Whereas the holy Council of Bishops assembled in the Church of Gangrene to investigate ecclesiastical causes and the doings of *Eustachius* and his followers, find them guilty of shocking indecencies and abuses. They reject wedlock and teach that married people have no chance of entering into the kingdom of God. Hence wives after having quitted their husbands are *seduced*; and husbands forsaken by their wives break the bond of matrimony ; professing continency which they cannot observe they commit adultery. We find them, moreover, teaching dissensions and separations in the Churches of God, and declaring that all Church traditions and prac-

tices should be abolished. Therefore servants under the mask of religion quit and despise their masters ; and women to justify themselves, throw off their natural dress and assume that of the men ; and several of them under the pretence of religion and in defiance of the admonition of the Apostle, 1 Cor. xi. 15. "wear the tonsure and shave their hair." The holy Council after having in the preamble recited the above and many other enormities that were charged upon them, issued twenty Canons against them. *See Summa Conciliorum.*

That infamous Sect was then crushed ; there was no more heard of them until the close of the last century, all their errors and abuses with several additional ones were revived in England, and in the United States of America by the *Shaking Quakers*, *Mormonites*, and others, who, it is said, discard matrimony and teach a community of things and persons. And to our grief, the profanation of matrimony is not confined to England or to the United States.

In *France* the Convention under the infernal Robespierre decreed that the whole Christian religion be cleared away to give room for the worship of the Goddess of Liberty ; an idol which was carried about in pompous procession through the publick streets and places of worship, attended every where with divine homage, in derision of the Supreme Being, and which was finally ushered into the National Assembly, where, when unveiled upon a chair of state along side the President, it was found to be nothing but an opera girl, well known for her infamy to many of the *Honourables*.

Matrimony could not continue for any time in respect among a people thus relapsed into idolatry, and holding up for publick worship the inmate of the brothel ; it was stript of its sanctity and veneration, and reduced to a mere civil contract which any two persons might embrace in the presence of a Notary Publick, and dissolve again the moment their taste is changed or passion satiated. Satan, the implacable enemy of man, could not devise a scheme more effectual, than the

profanation of marriage, for the ruin of parents, abandonment of children, and for uprooting all things sacred and profane in society.

Keeping in view the innate depravity of man ; his proneness to evil, and readiness to prefer the broad to the narrow way, will not the people, if adandoned by God's grace, or urged on by the laws and example of the great ones, or if told that marriage is but a civil contract or temporal bond, to be tied and untied by the Notary, or the Justice, soon bring themselves to consider any occasional cohabitation, whether sanctioned or not sanctioned, by the civil officer, as marriage ? If the marriage of Christians be but a profane contract, how far differs it from the heathen marriage ? If the Justice be the minister of one Sacrament, why should he not be the minister of them all ? Or if the Sacrament of matrimony be reduced to a civil contract, if it be abolished, why not, as the horrid French did, abolish Christianity altogether. But if our Law Makers go that length, they may be soon caught and crushed as Robespierre was, under the falling ruins.

The bitter fruit of profaning the Sacrament of matrimony is already visible in France : for according to the Police report " the number of bastards born in the city of Paris in the year 1834, amounted to 9985." Fair France is gone to the pot ; what will become of her. It is written, WISD. III. 16. The children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out. Had the bitter fruit of infidel marriages confined itself to foreign countries, we might, as the man seated on the solid rock, shed tears for the shattered barge in the waves below, look on with cool indifference ; but unfortunately the evil has not so confined itself, it has taken deep roots on our American shore, shewing its ghastly front in all our towns and villages. But it will be said that the Notary's marriage in France is not so perfect a thing as that of the squire in America. I see no difference. There is nought but sacrilege and infidelity at bottom here and there.

Soon after my arrival in the year 1830, in this State, I met a Mr. Newel of Pittsford, to whom I expressed my utter astonishment for the usual profanation of marriage. He replied that as a magistrate he always celebrates marriages, and when I asked him does he imagine that his marriages are the marriages of Jesus Christ, he candidly answered, "I could not bring myself to think that they are." And when I added, as you must allow that every connection outside the marriage of Jesus Christ is, but adultery, a crime punishable with eternal perdition, you incur an awful responsibility when you grant them a licence for living in that terrifick state. Understand you that they who do such things are guilty of death, and not only they that do them, but they also that consent to the doers. Although being a man of talents and reading; a lawyer and magistrate, and fully sensible of the weight of the question, he made no rejoinder whatever; but observed profound silence. Whereas, Pittsford, his place of residence, and Clarendon where Mrs. Kavanagh, who happened to stand by during our dialogue, resides, are villages not far from Burlington where this book sees the light, nobody will think that I mis-state the gentleman's saying. That in marrying people he merely followed the laws and general custom of the State, I have since learned from various sources. For instance:

A Canadian couple married by a Squire previous to my arrival in the state were urged by the more pious neighbours to get themselves married by the Catholick priest. To whom the bridegroom replied: "If married by him the marriage would be lasting and binding, but by abiding as we are, half married the young woman would be kept to her best behaviour; the constant dread of a bill will be the best guarantee for conjugal affection." A Jewish principle actuated the knave, he would retain his wife as a bond-woman to be kept to her duty by fear, not as a free-woman whom he should love as Christ loved his Church and delivered himself up for her. It need not be said that they never since presented themselves to me nor perhaps to any other priest.

Also an Irish couple went, previous to my arrival, to the house of a veteran justice in Burlington late at night to be married. Who, being unwilling to descend at that late hour from his lofty couch, vociferates to them in the street: "Go across the square to Mr. ———, who lately received the commission of the peace; and let him try his hand in tying the knot." Away they scamped to wrap at this gentleman's door also. Who lifting the sash at the second story desires them abroad under the canopy of heaven, to raise up hands, and then he says, *I pronounce ye man and wife according to the laws of Vermont.*

It is written, Eccl. x., as the judge of the people is himself so also are his ministers; and what manner of man the ruler of a city is, such also are they that dwell therein. When he is an infidel they will be infidels also. This truth is sadly verified on a recent occasion in Randolph, Vermont. A young couple going to pay their respects to Hymen, invited their friends and relatives to the wedding feast and sent for the Squire to perform his part. The night is already far gone in tripping the heels to the soul-stirring fiddle; the wine and the cakes go round, joy and pleasure shine in every face; when lo, the squire comes, but positively refuses to perform the marriage. Hereupon the company is panic struck; the pleasure and joy merges into despair and gloomy forebodings.

They formed a committee of the whole house upon the emergency. Now are all speakers but no hearers; all orators but no Chairman. In the midst of a bustle that beggars description, one voice stronger than the rest is overheard, saying, This is a hard case in a land of liberty. True, exclaims another, our Yankee justices will soon be as tyranical and overbearing as the English Aristocrats. Our brave forefathers uselessly toiled and bled for civil and religious liberty, if we, their degenerate sons, allow it again to be washed away by steam and rail roads, by power-looms, banks and monopo-

lies. When we uprooted nobility, and primogeniture, we only got rid of the names, but the reality spreads deep and wide in the soil, struggling to raise under different shapes and names its hideous and terriflick head, and will, if successful, blast all the blooming prospects of our lovely republick. This man's oratory ran too high for the audience. But who could look for regular speeches from a company chafed and irritated by the untoward event, and perhaps not a little excited by the libations of Bacchus?

Another young man proceeds on a moderate tone, saying, I move that the question be adjoured for two or three weeks, to give the parties concerned time for consideration. Hear me, exclaims another, as delays, especially on such an occasion as this, are dangerous, I guess that it is the most prudent course to send immediately for another Squire, who might be more respectful to young folks than he that has arrived: there is in Braintree Mr. —, a pretty clever man; let us send a gig for him. Now at length, the bridegroom took the floor, and with a decisive attitude, and a firm, dignified tone, said Gentlemen, we are badly treated; out of evil often comes good. Let us prove ourselves as worthy sons of our brave fathers; let us no longer brook to the pride of Squires and aristocrats; let us neither adjourn nor send for any other Justice. The Justice, should he come, would only say, *Raise up hands; I pronounce ye man and wife according to the laws of Vermont.* We can do so much ourselves without either squire or magistrate. Therefore I move that all ladies and gentlemen here present do raise up hands; and that this be, to all intents and purposes, a firm and staple marriage ceremony between this fair one and me.

The men almost unanimously cried, Aye, and the young women nodded assent, whilst several of the aged ones held down through shame their diminished heads. Now all hands are up; "marriage according to the laws of Vermont" resounds from end to end of the hall. This fact had been re-

lated to me at different times by two different American ladies, who were, they said, eye witnesses of the whole; and who, to the honour of human nature and of the Christian religion, seemed overpowered with shame and sorrow for the "adulterous connection."

What other name could be given to their unions, but "adultrous connections," as they know, and confess that their marriages are not the marriages of Christ and that as they marry not according to the laws of God, but of Vermont? The sum and substance of their marriage ceremony consists in the *raising up of hands*, and in thee, *I pronounce ye man and wife according to the laws of Vermont*. With them the transfer of land or houses is accompanied with more deliberation and legal formalities than the marriage covenant of man, created to God's image and likeness, the temple of the Holy Ghost, destined for eternal glory. Not so, not so would this people act, if called upon to shave a bill, discount a note, foreclose a mortgage, issue a writ, or cast up compound interest; then would they display deep and cool reflection; the delight and joy of their heart shines forth in their smiling face when the cent per cent is paid up.

Murder and Infanticide.

The general profanation of what they call marriages opens a wide door to crimes the most shameful and terriffick. I shall with the greatest reluctance draw public attention to one in particular—to *Infanticide*; which, if report be true, is making appalling strides. Shall I for the honour of our common nature pass it by in silence as others have done; or shall I defile my book and perhaps create for myself enemies by putting such horrid depravity on record? Alas! the report is, that some Quacks are, as if leagued with Satan to supply unmarried women with poisonous doses for the destruction of what they have conceived in their wombs! Was it not over them the Prophet uttereth his lamentation,

JER. LAM. IV. "Even the monsters have drawn out the breast ; they have given suck to their young ; the daughter of my people is cruel like the ostrich of the desert." The Tigress that would destroy either before or after animation, the offspring of her womb is a companion fit only for the Cannibals or the brutes of the forest. And that Quack whose vow and profession binds him to cure and help the weakness of the poor defenceless beings, but who notwithstanding, co-operates to annihilate them, ought to be branded with infamy and yoked for life to the tread mill.

To hurl back into the darkness of eternal nonexistence beings formed to God's own image and likeness, and destined to everlasting existence in the joys of heaven is a crime of the heaviest and blackest features, particularly, when it is perpetrated by the very hands that are bound from every tie to shield and protect them. To murder babes before baptism, and therefore unfit by reason of the original stain for entrance into the kingdom of God, far surpasses in guilt the murder of baptized adults who might have washed away by contrition or the sacrament of penance their actual sins and consequently regained the friendship of God. In the one case both the soul and the body are murdered, but in the other, the body alone.

Lest the people that involve themselves in such lamentable, heart-rendering sink of iniquity, plead ignorance, I will quote the decrees and penalties levelled by the Church of Christ against murder in general, and infanticide in particular.

Exod. xx. 13. Thou shalt not kill.

Levit. xxiv. 17. He that striketh and killeth a man, dying let him die.

Prov vi. 16. Six things there are which the Lord hateth . . . hands that shed innocent blood.

GEN. iv. 10. The voice of thy brother's blood cryeth to me from the earth.

Therefore the shedding of innocent blood is a sin crying

to the high heavens for vengeance ; the wilful murderer seldom or never escapes punishment even in this world ; but wo to him when summoned before an angry God to atone for the destruction of his fellow creature for whom Christ had shed his blood. Now come to take in review some of the decrees of our holy Catholick Church on murder : from which you will see the abhorrence in which the crime was held in all ages.

DECRETAL. GRATIAN. *Dist. 50. c. 43.* "If any woman so furiously flog her female servant that she die in agony in less than three days ; it being uncertain whether she killed her intentionally or inadvertently ; if intentionally, let her be, after the performance of seven years canonical penance, if accidental, after five years penance, admitted to communion ; and if she is seized within that time with sickness, let her receive communion." *Con. Eliber. Cap. 5. an. 305. in Hispania.*

Chap. 44. "If any man commit wilful murder, let him always remain prostrate at the door of a Catholick Church, and receive communion at the end of his life. And if he unwillingly or accidentally commit man-slaughter, an ancient Canon ordains unto him seven years penance ; a later one decrees five years : " *Ex Capitulis Martini. Epis. Bracar. c. 73.*

2 *Quest. 4. c. 20.* "You have consulted us concerning the babies that are found dead in the same bed with their parents, whether the parents ought to clear themselves of the death in a fire or watery ordeal. The parents are certainly to be conjured and admonished not to place by them in the same bed the tender little things, lest they would from any negligence smother or over lay them, and thereby render themselves guilty of murder. But to extort by a fire or watery ordeal confession from any man this the Sacred Canons forbid : as being not sanctioned by the approbation of the Holy Fathers, people must not rely upon superstitious inventions. For crimes divulged either by a wilful confession or approved

witnesses are alone committed to our judgment, we keeping always the fear of God before our eyes. But hidden and unknown crimes must be left unto him who alone knows the hearts of the sons of men. But those that are found guilty or that confess the crime, let your moderation chastise; for if the man that causes by miscarriage the destruction of the being in the womb, be a murderer, much more difficult will it be for the man to free himself of murder who destroys the babe even of one day old :” *Papa Stephanus V. Episcopo Moguntino.*

PENITENTIAL CANONS. “He that wilfully slays his son or daughter, his nephew or niece, let him endure five years banishment from his country; and let him afterwards perform twenty years penance.

“He that wilfully kills his father or mother, or his God-son or God-daughter, or his brother or sister in Christ, his master or mistress, or his wife, let him be exiled for five years, and let him after that do penance for eleven years. If he wilfully killed his step-father or step-mother, his step-son or step-daughter, or his father-in-law or mother-in-law, his son-in-law or daughter-in-law, let him do penance for ten years; but if accidentally, let him do penance for four years.

“If any man not of his own accord kill his child let him be liable to the penance of the wilful murderer.

“If any woman destroy her children let her after having performed seven years penance, be thrown into a monastery to live according to rule perpetually a monastic life.

“If any woman freely (*spontè*) destroy a little boy or girl when born, let her perform twelve years penance; and she shall never be without penance.

“If a poor woman by reason of the difficulty of nursing him, murder a child, let her perform seven years penance.

“If any woman wilfully causes miscarriage let her do three years penance; if unwilfully, three quarantines. Also,

“The woman wilfully destroying her birth before forty

days, let her do penance for a year ; but if after forty days, three years, and if it comes into the world, let her do penance as a murderer.

“ Let the female, that would for the purpose of concealing her crime, destroy her babe, do ten years penance.

“ He that unwilfully overlays a child ; if after baptism, let him perform penance forty days on bread and water, vegetables and lettuces ; he shall live as many days apart from his wife. Afterwards he shall perform penance on the regular days for three years. He shall moreover observe three lents in the year. If before baptism, forty days as above, and he shall besides fulfil the five years penance.

“ The man whose babe dies without baptism through neglect ; let him do penance three years ; one on bread and water. If a babe sick and pagan, is recommended to a priest and he die without baptism, let him be deposed ; and if that happen through the neglect of the parents let the penance be one year.

“ If any man’s child die without the sacrament of confirmation let the parents by whose neglect that happens, do penance three years.

“ If any person to prevent a man or a woman from conceiving or begetting, minister unto them any doses, let him be considered as a homicide.

Here I must close my list of Penitential Canons on murder, infanticide and abortions : endless would be the task to insert all that I find decreed on the subject in the Collections of the Sacred Canons. The few that are given may be the means in the hands of Providence for opening the eyes of all persons concerned upon the pit ready to receive them ; and enlisting some persons of more talent and influence to protect the helpless innocent babies from the brutal hand of the assassin.

But it may be said ; Why publish your Popish Decrees in America, where they claim “ gospel liberty ;” where the Pope

and his penance and decrees are laughed to scorn? I am aware of all that. If they never knew or received the faith, or the mortifications of the Christian Religion, must they be kept in ignorance of them until the end of time; is the lamp never to be light amongst them? What if some of them believe not? Shall their unbelief make the faith of God without effect? God forbid; otherwise how shall God judge this world? Rom. iii.

No effectual cure can be effected, if the root of the evil is not seen and grappled with. So when I expose the terrific crimes, I must beg leave to point out, at least, one fertile source thereof; namely—"PROTRACTED MEETING," and "CAMP MEETING;" although it never fell to my lot, and I hope it never will, to witness either the one or the other. If the description which I have often received of them be accurate, Satan, the ancient enemy of man, never did, never could invent a snare more effective for catching souls.

To form some idea of a Protracted Meeting figure to yourself a gregarious assemblage of every state, age and sex for twenty three days and nights in some obscure country village, hanging to the lips of stupid, ignorant preachers who have neither ordination nor mission. Then to form a conception of a Camp Meeting, pass on in thought to some extensive forest and see in the very heart, in the thickest and gloomiest part of it, an enormous assembly of ten, and often fifteen thousand individuals congregated by a News Paper advertisement; hundreds of them come twelve or fifteen miles from the different settlements, utter strangers to all persons present; the bawd or the libertine that come to see and be seen, is surely the most conspicuous personage in the crowd. In a country where half the population belong to no Sect, or believe in no system of religion whatever, why bring together under the veil of night, in the lonely forest, these vast numbers of youths? Such things would be looked upon in any other part of the globe as the doings of crazy, hell-born fana-

ticks, the source from which come bastards with a long catalogue of other crimes terrifick to be contemplated ; that will sooner or later draw down the wrath of heaven upon the whole land.

Marriage Divorces in New England.

Shocking and unchristian as are their Marriages, their Divorces are, to my grief, more so : being so common and frequent that they excite no more publick notice or curiosity than the dissolutions of partnership among the traffickers do. They average, as some lawyers declared to me, thirty annually in Vermont alone. I myself have read in a St. Albans paper, five years ago, no less than three petitions from three different women to the ensuing Supreme Court for a divorce. As the documents were in tenor and style similar, one copy will speak for the three ; which copy I must give from memory, as I had not preserved the said paper.

“ To Your Hon. Court.

“ The humble petition of *Lucretia Pangborn* sheweth ;
 “ That she had been married according to the laws of Vermont, by a Justice of Peace four years ago to *Zembla Lovejoy* ; that he has abandoned her without cause during these
 “ three years last past ; making no provision for her support.
 “ Your Petitioner therefore humbly prays that your Hon.
 “ Court will break the bond of Matrimony between him and
 “ her. High Gate, 3 Feb. 1831.”

LUCRETIA PANGBORN.*

*The names and portraits which any people preserve and perpetuate, is the best criterion to know their views and religion. In general, they preserve the memorials of their friends and favourites, and discard those of their enemies and opponents. If this be an accurate principle for judgment, as I am sure it is, one would imagine that the Americans are bent upon the total extirpation of the Christian Religion ; for all the gospel pictures and names—Peter, Paul, Matthew, Mark, Luke, Barnabas, Stephen, Mary, Martha are never renewed ;

As to the result of the Petitions I never since learned nor enquired; the probability is that the Court was not less condescending to them than to others. A few cases may throw some light upon the state of things among them.

A farmer of about sixty, lives or did live, four years ago in the vicinity of said St. Albans with a third wife, after having divorced the other two—the first for a false step which he imputed to her, and the second, for her devotion to Bacchus. But who should his third wife be but an old woman who was cast off by her husband for some charge or other which I did not learn. The three women were living, I was told, in the same township when the report reached my ears.

Another farmer at the lapse of twenty years wedlock, divorced an affectionate wife, by whom he had two grown up daughters, for no other cause or reason, but that she became by the decree of Providence and without any visible fault of her, *insane*. Those whom God loves he chastises. The heavier falls the hand of God upon our fellow creatures, the louder we are called upon to console and relieve them; the closer they are connected with us by the ties of blood, the more ardent should we sympathise in their pain and grief. The religion clean and undefiled before God and the Father is this, to visit the fatherless and widows in their tribulation. Therefore as a man is bound by the dictates of nature and charity to console and succour the strange widows in the tribulations, awful and tremendous is the guilt of that man who oppressed, not relieved in her calamities his own flesh and blood, the bone of his bones and flesh of his flesh; who divorced and therefore reduced into widowhood his own wife

whilst the heathen names—Horace, Virgil, Cæsar, Lucretia, Dido, Venus, Zembla, Ira, Pangborn, Lovejoy, are heard in every family. And as if to banish from all future generations every manly thought and recollection, and sink them to a level with the brute and inanimate creation they search Natural History throughout for pretty names such as Onion, Leech, Paris, and so forth.

and mother of his two daughters, throwing her out of her own house into the poor house. See her yonder in her lunatic's rags, taking the gruel and the bit from the stranger's hand ; her face pallid and wrinkled ; her hair grey and scattered ; no ray of hope comes upon her that she will ever return home or resume her marriage bed. The divorce forbids it ; the brutal husband says, she must keep off. Whilst the thin, tottering skeleton pines away in the asylum, her husband and daughters are at home dressed in purple and fine linen, and feasting sumptuously every day. Why not allow her for life a room or two in his splendid house, where the daughters would feed and nurse her by whom they were tenderly fed and nursed ? *EPHES. VI.* Children, obey your parents in the Lord : for this is just. Honour thy father and thy mother, which is the first commandment with a promise, That it may be well with thee, and that thou mayest be long-lived upon earth.

It is needless to multiply cases, for nobody can deny that divorces are commonly granted for various causes and pretences—for absence, insanity, fornication, intemperance, and so forth : and causes are given when any of the parties wishes to get rid of the other. Divorce is carried farther in the United States of America than in any country in Christendom. In no other nation do the Protestants grant a divorce for any cause or reason, but for *fornication*. The American Protestants, if they would seek for a precedent, cannot find it in any Christian nation in the world ; they will find it only among the ancient pagans.

In ancient Rome the pagans were permitted by the law of *Romulus* to repudiate the wife for various causes—if she procured poison to destroy the children ; or if she procured supposititious ones ; or if she violated the conjugal faith ; or if she made false keys ; or if she drank wine, and so forth. But to the honour of the Romans more than four hundred years passed before there was any complaint for adultery or process for

divorce. In the year 457 some women were found guilty of adultery and condemned to pay fines, which was expended in erecting a temple to Venus.

The first divorce was granted in the year 521. *Sp. Carvilius Ruga* repudiated his wife because she was barren; *Paulus Aemilius* sent away *Papiria* without ever telling why he did so. And, when his friends asked him, "Is not your wife wise; is she not handsome; has she not brought you fine children," he merely answered by shewing his shoe and then asking them in his turn, "Is not this a fine shoe; is it not well made? but none of you knows where it pinches me." *C. Sulpicius Gallus* put away his wife for having gone bare-headed in publick. *Sempronius Sophus* separated from his wife because she whispered a freed woman. *Q. Antistius Vetus* did the same, because his wife went without his knowledge to the publick shows.

Nor were the women less expert in sending away thier husbands. *Seneca. Lib. 3, c. 16, de Benef.* says; Some women there were who reckoned the years not by the Consuls, but by the number of their husbands. In short, the wife on the very first charge or displeasure quitted the husband, and he in his turn repudiated her. Separation was always at hand as a remedy for all evils. They expected a better luck on the next toss up. But they soon learned from experience, the facility with which divorces were obtained, only augments the miseries of the marriage state; that it fostered more and more the mutual obstinacy and asperity; that it engendered endless troubles and divisions in the families and rendered both the man and the wife careless and neglectful of the children.

The people of Vermont, if they turn back from the heathens to the primitive Christians, will find no precedent nor shadow of precedent there: and if they take up the gospel, MAT. XIX. where the question is proposed by the Pharisees and discussed and solved by Christ our Lord, they will find by a little reflection that divorce is totally discarded.

MATT. XIX. 3. And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to put away his wife for every cause? Who answering, and said to them, Have ye not read, that he who made man from the beginning, *made them male and female?* And he said: *For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.* Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

Behold the question proposed by the Pharisees and the negative answer given by the Lord. He shews from various reasons that a man cannot put away his wife for any cause. First, he shews it from the original unity of wedlock—*one man and one female*; secondly from the man's obligation to leave for the sake of his wife the persons nearest and dearest to him in the world, the very authors of his existence—his *father and mother*; thirdly, from the unity of flesh in the man and wife—*now they are not two but one flesh.* Nothing in the world is more identified with, or less separable from man than his own flesh; and lastly, Christ declares by the words; *What God hath joined together, let no man put asunder,* that a man cannot put away his wife for any cause.

What bond more holy than what God hath joined together: what he has sanctified with his personal presence and first miracle in Cana of Gallilee; what St. Paul calls, *a great sacrament, in Christ and in the Church*; and what imposes up on the husbands the duty of loving their wives as Christ loved his Church. He delivered himself up for it, sanctified and cleansed it with the laver of water in the word of life, that he may present it to himself, as a spouse without spot, speck, or any such thing. *Ephes. V?* What bond more lasting or stronger than that which is tied by the Omnipotent God and which cannot be broken by man; and which keeps the wife to the law of the husband whilst he lives? That the Pharisees themselves understand that the Lord's answer was negative is manifest from the rejoinder made by them.

Verse 7. They say to him : Why then did Moses command to give a bill of divorce, and to put away ?

He saith to them ; Because Moses by reason of the hardness of your heart permitted you to put away your wives ; but from the beginning it was not so.

Consequently the Mosaic divorce granted to the Jews by reason of the hardness of their heart, was but a deviation or dispensation from the primitive law ; and as the Synagogue and the Mosaic law gave way to the Church and Christian law, so the said dispensation disappeared also. The union of man and wife under the old law was a figure of the soluble union of God with the Synagogue ; and the union of man and wife under the new law is a figure of the indissoluble union of Christ Jesus with his Church. Under this is the matter considered by the Apostle, ROM. vii. Know you not, brethren, *that the law hath dominion over a man as long as it liveth ?* For the woman that hath an husband, whilst her husband liveth, is bound to the law. And again, EPHES. v. 23. *The husband is head of the wife, as Christ is head of the Church.* To confirm his negative reply to the Pharisees the Redeemer adds :

Verse 9. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery ; and he that shall marry her that is put away committeth adultery.

Whereas this is the only verse seized upon by the Protestants in vindication of their divorces, let us weigh it attentively. The verse if construed with them in favour of divorce, would imply a contradiction with the five preceding verses. Had Christ in this verse sanctioned a divorcee for fornication, why did he in the other verses oppose it ; why speak to the Pharisees of the original unity of matrimony, the unity of flesh in the married couple ; the necessity of leaving father and mother for each other's sake, or of a bond tied by God, not to be sundered by man ? Or why tell them that the Mo-

saic divorce was granted by reason of the hardness of their heart, not in accordance with the original law ?

Further, a divorce is two fold; the one from *bed and board*, the other affects the conjugal *bond*; the one temporal the other lasting; the one corrective, the other vindictive; the one Christian, the other Jewish; the one leaves room for repentance and reconciliation, the other does not. No crime whatever, charged upon either spouse, subsequent to the ratification and consummation of matrimony breaks the conjugal bond; but the Church may determine for a certain or uncertain time a separation between the married couple for fornication, with regard to bed and cohabitation.

Thus premising let us cast an eye once more upon the Redeemer's answer to the Pharisees. Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery.

Observe that the verse consists of two positive propositions, with an intervening exception. Now, the question is whether the exception governs the first, or the second, or both propositions together—whether the fornication would justify the Church in granting a divorce from bed and board only; or in granting a divorce from bed and board, and breaking the conjugal bond, and empowering the parties to marry others? That the exception is to be understood in the first, but not in the second sense—that the crime of fornication would authorize the Church to decree a separation for a time from bed and board, but that it would by no means authorize the breaking of the matrimonial bond, is most evident from the closing of the same verse by Christ Jesus.

And he that shall marry her that is put away, committeth adultery.

The wife, if totally free from her husband, or if the bond of matrimony be broken by the divorce, would not be guilty of adultery by marrying another; nor would the man that mar-

ries her put away, commit adultery. That this is the proper view of the matter is clear from the verse itself and clearer still from the corresponding texts in Mark and Luke, and from the epistles to the Romans and Corinthians.

Mark x. 11. And he saith to them, Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery.

Luke xvi. 18. Every one that putteth away his wife and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery.

Rom. vii. The woman that hath an husband, whilst her husband liveth, is bound to the law. But if her husband be dead she is loosed from the law of her husband. Therefore whilst her husband liveth she is called an adulteress if she be with another man; but if her husband be dead, she is delivered from the law of her husband; so that she is not an adulteress if she be with another man.

1 *Cor.* vii. 10. But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband; and if she depart, that she remain unmarried, or be reconciled to her husband. *Verse* 39. A woman is bound by the law as long as her husband liveth; but if her husband die, she is at liberty; let her marry to whom she will: only in the Lord; but more blessed shall she be, if she so remain according to my counsel.

Observe that if the wife depart from her husband, she must remain unmarried or be reconciled to her husband. She is not free nor at liberty to marry again as long as her husband lives. Therefore it is God alone that can break the marriage bond. How accurately the Master and his Apostle agree in the principle that whosoever putteth away his wife and marrieth another, committeth adultery; and whosoever marries her that is put away by her husband, committeth adultery; and the wife that puts away her husband and be married to another,

committh adultery. The words of our Lord and St. Paul are so self-evident that no commentary could make them clearer. Indeed the disciples, as well as the Phariseess, understood that He repealed the Jewish divorce.

Mat. xix. 10. His disciples say unto him : If the case of a man with his wife be so, it is not expedient to marry.

He said to them, All men take not this word, but they to whom it is given ; for there are eunuchs who were born so from their mother's womb ; and there are eunuchs who were made so by men ; *and there are eunuchs* who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.

Combine with this saying of Christ Jesus the council given by his Apostle, as already observed to the widow ; *But more blessed shall she be, if she so remain according to my counsel.* But where has he given the counsel. In the eighth verse of the same seventh chapter to the Corinthians. But I say to the unmarried and to the widows ; it is good for them, if they so continue, even as I. Remark how the Redeemer leaves unto his followers option to make themselves eunuchs, that is, to vow perpetual chastity for the kingdom of heaven, if endowed with the gift of continency ; and his holy Apostle declares that the single is preferable to the social state. Nobody is commanded either by the Master or his Apostle or by the Church to choose the state of celibacy " if we cannot take it."

There were at all times blended together in the Fold of Christ the good and bad seed ; the good producing fruit one hundred fold and destined to be sent on the great accounting day into the joy of the Lord ; the bad seed choked and smothered by the briars of cares and riches and doomed to be bundled together for eternal flames. The pious and just man looking with contempt upon the allurements of this world as baubles unworthy the notice of immortal souls ; the worldling groping, like the mole, with his head perpetually downwards upon earth and mammon. The holy man who by word and

example displays contempt of this world seems to be a particular blessing from heaven upon society at large. Hence the Civilians and sages of antiquity, and especially the Roman Emperors, as soon as they received baptism, *supra*, p. 269, "granted perpetual security to every person, who displays by a religious vow any noble and extraordinary virtue." Hence arose Convents or asylums where these religious ones congregated to worship God apart from the infection of Society. Hence followed religious vows—promises solemnly made to God that they would pursue a course of good works to his honour and glory, and the good and salvation of their fellow man: some vowed to attend the sick, some to instruct the ignorant, some to bury the dead, and other some to preach during life the gospel to the benighted heathens. Viewing the system in the mirror of temporal and political expediency is it not far more beneficial for society that some of her members would thus devote their lives to works of charity, prayer and contemplation, than that the whole of them would be seized as they are, with burning and insatiable love of money, cheating, over-reaching and oppressing; or rather, like the brutes of the forest, expelling and devouring one another?

But alas, all the ministers of Satan, the hordes of false teachers that were to rise up about the end of the world, have conspired for the destruction of these heavenly Institutions. They embrace with open arms every fellow that is rejected for crime or infamy in the Catholick Church, and under his name and mask they deluge the nation with slanderous, calumnious publications against Nuns and Friars. There was a renegade of this sort, named *Mahony*, closeted these five months with *John H. Hopkins*, *Prot. Bish.* in this town: who took his departure on Sunday the 19th February for the City of New York, with his dish of lies fully prepared, as we may suppose, for the press. It would be far more charitable to let Nuns and Friars alone and send missionaries to Ireland and England to convert his brethren the Protestant Parsons,

who murder the poor of Christ with balls and bayonets for non-payment of tythes.

But the anticonvent infection has also seized upon some Civilians. Motions have been made from year to year in the Vermont Legislature for an Act to prevent forever the establishment of any Convent in the state; which is, to the honour of that Assembly, hitherto rejected. Thrice happy Vermont females, under the guidance of these goodly Legislators! You must, whether you will or not; whether you are piously inclined, or not, hold out your feeble, brittle barge upon the boistrous seas of temptations until you meet some doleful shipwreck that will utterly blast your shining prospects here and hereafter.

Whilst your sapient Law-Makers would close, on the one hand, those decent becoming asylums against you; whilst they would compel you, whether you will or not, to marry, see what they are doing for you, on the other: they create and foster institutions—*banks, usury and factories*, that disemploy, degrade and impoverish you; and therefore they put it out of your power to take refuge in honourable wedlock. They have even vilified by their Squirical doings and divorces, wedlock so much that but very few care a straw about it. Every part of the community abounds with youths of both sexes; but where are the marriages heard of? I myself heard the other day a highly accomplished and wealthy young gentleman, answering, when asked by a neighbour; why does he not marry; “that a great many persons marry who seem “to be sorry for it soon after: for instance, there was in Bran- “don this year but one wedding, whilst four divorces were “granted for the same town, at the last session of the Supreme Court; that is, one man obtained a divorce from his “wife, and three women put away their husbands.” This speaks volumes for the depravity and infidelity there. These sapient Legislators that are so scared about Convents and Nuns abroad, should in time establish asylums or provision for their females at home: they cannot think of crowding them

all into the sink of iniquity—the factories and cities. As to the city the same accursed causes—usury, banks, and extortion, that have disemployed and ruined the females here, have produced the same effect there.

The 25th of the 39 Articles.

“Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord’s Supper: for that they have not any visible sign or ceremony ordained of God.”

The devil, the father of lies, never invented language more puzzling and productive of doubts and errors than that in the above article. As it is thus taught in the Common Prayer Book, the only ostensible criterion among Protestants, that Matrimony, and the rest, are not to be counted for sacraments of the gospel; that they have no visible sign or ceremony ordained of God; that they are grown, partly from a misconstruction of the Scriptures, and partly are states of life allowed in the Scriptures: and as no rule is even hinted at to distinguish the Scriptural and anti-scriptural parts, what Protestant will not look upon his bishops, ministers and deacons as profane and unscriptural beings, and upon matrimony as a civil and temporal contract, to be broken as soon as his passions and caprice fix his eye upon any other object? This reminds me of an impious saying of a lady, the wife of a medical doctor (both were Protestants of the Episcopal persuasion) in his own presence, at his own table, in Baltimore; “that she considered she had no more claim upon him than upon any other man in the city; and that he had no more claim upon her than upon any other woman in the city;” Her declaration came to me as a shock of electricity and made

me hold down my head for shame and astonishment, expecting that he would resent it, but he took no notice whatever of the saying; as if it were familiar to his ear and congenial to his heart.

Now let us turn over from that infernal article to the FORM OF SOLEMNIZATION OF MATRIMONY, in the other side of the same Common Prayer Book.

“Dearly beloved, we are gathered together here in the sight of God and in the face of this company to join together this man and this woman in holy Matrimony.”

So that Protestants too, have, after all we have seen in the foregoing Article, a holy matrimony. But from the expression, “We are gathered together here,” it would seem as if all the people then present conjointly with the minister join together the couple; that the whole company, young and old, men and women, collectively taken, are the ministers of their marriages, and that the Clergyman is but an organ to express the sentiment of the assembly. That this is no forced but the plain and natural construction of their FORM, will remain manifest, if we keep in view what has been heretofore observed in *page 134*, “that the legislative power of the Protestant Church in the United States of America is a perfect application of Republican maxims.” And again, in *page 159*, “that the holy Scriptures are to be construed as they are generally understood by Christians universally.”

Further, the English and American Protestants split on the doctrine of Matrimony: the English add to said Form of Solemnization of Matrimony, the words following, “which is an honourable estate, instituted of God in the time of man’s innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence and first miracle in Cana of Galilee.”

Would the American Reformers have expunged that passage from the Prayer Book, had they the same religion with

the English ? Had they expunged it because they would not believe that matrimony was instituted of God in the time of man's innocency ; or that it is a sign of Christ's mystical union with the Church ; or that Christ had adorned it with his presence and first miracle in Cana of Galilee ? Indeed, if either men or women among Protestants hold matrimony in any respect or veneration, or make any distinction whatever between their spouses and others, they must have learned their doctrine not from Protestant books or Protestant ministers, but from the law of nature imprinted by God on their hearts, or perhaps from some Catholick books that might have fallen into their hands.

Reflect upon the maledictions in both Testaments against fornication and adultery : *Exod. xx. 14.* Thou shalt not commit adultery : *Deut. xxiii. 17.* There shall be no whore among the daughters of Israel, nor whoremonger among the sons of Israel : *Tobias vi. 13.* Take heed to keep thyself, my son, from all fornication : *Eccl. xli. 25.* Be ashamed of looking upon a harlot. *Matt. xv. 19.* From the heart cometh forth adulteries and fornication which defile a man : *1 Thess. vi. 3.* This is the will of God, your sanctification ; that you should abstain from fornication ; *1 Cor. vi. 18.* Fly fornication ; *1 Cor. v. 9.* Keep not company with fornicators ; *Ephes. v. 3.* Fornication, and all uncleanness and covetousness, let it not so much as be named among you, as becoming saints : lastly, *1 Cor. vi. 9.* Neither fornicators, nor adulterers, nor the effeminate, nor liers with mankind, shall possess the kingdom of God.

Mark x. 11. Whosoever shall put away his wife and marry another committeth adultery against her And if the wife shall put away her husband and be married to another she committeth adultery.

Luke xvi. 18. Every one that putteth away his wife and marrieth another committeth adultery ; and he that marrieth her that is put away from her husband, committeth adultery.

With these sayings of your God fresh in your memory come to reflect on the Divorce system in Vermont—a country boasting of the Bible and professing a belief in a future state of retribution. There the Law makers grant for various causes Bills of divorce; that is, a license to a man to put away his wife and marry another; licence to the wife to put away the husband, and be married to another; licence to another to marry her that is put away from her husband. That is to say, the Vermont Law Makers grant unto the people a licence to do the very thing that is declared as adultery by the Lord of lords and King of kings; they grant unto the people a licence to live in habitual adultery, that very sin which excludes them from the kingdom of God. Where the law of God says one thing, and the law of man, another, what wonder if the curse and vengeance of heaven would extirpate the whole race? The Vermont Legislature created in its last Session a new cause of divorce—if one spouse be sentenced by the Courts to the State's Prison, the other is entitled to apply to the Courts for a divorce, and to marry whomsoever he or she pleases. Where and when will our Law Makers stop?

MARRIAGE IN THE CATHOLICK CHURCH.

COUNCIL OF TRENT, *Sess. 24.* “The first parent of the human race has, through the inspiration of the Holy Ghost, declared that the bond of matrimony is perpetual and indissoluble when he said in GENESIS: This now is bone of my bones and flesh of my flesh; wherefore a man shall leave father and mother, and shall cleave to his wife and they shall be two in one flesh.

“And that by this bond only two persons are coupled and joined together, Christ the Lord has more openly taught, when quoting the last mentioned words, as if uttered by God, he said; Therefore now they are not two, but one flesh; and the stability of that same bond merely pronounced already by

Adam, he confirmed in the words ; Therefore what God hath joined together, let not man put asunder. *Matt. xix.*

“And grace to perfect the natural love and confirm the indissoluble unity, and to sanctify the married persons Christ himself, the author and finisher of the holy sacraments, has merited for us by his passion, which the Apostle Paul insinuates, saying, *EPHES. v.* Husbands love your wives, as Christ also loved the Church and delivered himself up for it, adding soon after : This is a great sacrament, but I speak in Christ and in the Church.

“Therefore matrimony in the Evangelical Law surpasses by the grace through Christ the ancient wedlocks ; that it should be justly ranked with the sacraments of the New Law, our holy Fathers and Councils, and the Tradition of the Universal Church have always taught ; on the contrary the impious men of this age, in their madness, not only hold absurd notions concerning this venerable sacrament, but, as they usually do, introducing under the pretence of the gospel, the liberty of the flesh, they have asserted in word and writing, not without the immense loss of the faithful of Christ, many things foreign from the sense of the Catholick Church and from the custom that came down from the time of the Apostles, whose rashness the holy and Universal Synod being desirous to meet, has decreed that the leading heresies and errors of the said Schismaticks must, lest the pernicious poison seize upon more people, be rooted out, ordaining these anathemas against said hereticks and their errors.

Canon i.

“If any man will say that matrimony is not truly and properly one of the seven Sacraments of the Evangelical Law by Christ the Lord, instituted, but that it was invented in the Church by men ; or that it confers not grace, let him be anathematized.*

* See *Anathema* defined above in page 200.

Canon ii.

“If any man shall say that it is lawful for Christians to have at the same time many wives, and that this is not by any divine law, forbidding, let him be anathematized.

Canon iii.

“If any man will say that those degrees of consanguinity and affinity only that are expressed in the Levitical law, can prevent matrimony from being contracted and break it when contracted; or that the Church cannot dispense in some of them, or decree several that may impede and rescind it, let him be anathematized.

Canon iv.

“If any man will say that the Church could not institute impediments deriment of matrimony, or that in instituting them she has erred, let him be anathematized.

Canon v.

“If any man will say that for heresy or troublesome cohabitation or absence affected by a spouse, the bond of matrimony can be dissolved, let him be anathematized.

Canon vi.

“If any man will say that matrimony ratified, not consummated, is not, by the solemn religious profession of one of the spouses broken, let him be anathematized.

Canon vii.

“If any man will say that the Church errs, when she taught or teaches that according to the Evangelical and Apostolical doctrine the bond of matrimony cannot for the adultery of

either of the spouses be dissolved, and that both, or even the innocent one, that has not given cause to the adultery, cannot during the other spouse's life, contract another marriage, and that he commits adultery, who, after having dismissed an adulteress wife, marries another, and she, who after having dismissed an adulteress husband, marries another, let him be anathematized.

Canon viii..

“If any man will say that the Church errs, when she decrees that for many causes a separation between married people with regard to bed and cohabitation can for a certain or uncertain time be effected, let him be anathematized.

Canon ix.

“If any man will say that clergy constituted in Holy Orders, or Regulars having solemnly professed chastity, can contract matrimony, or when contracted that it is valid, notwithstanding the Evangelical law, or the vow; and that the opposition to it is nothing else than to condemn matrimony; and that all persons can contract matrimony who feel not that they have the gift of chastity, although they might have vowed it, let him be anathematized: Whereas God denies not that gift unto those who rightly pray for it, nor suffers us to be tempted above that which we are able. 1 *Cor. x.*

Canon x.

“If any man will say, that the conjugal state is preferable to the state of virginity or of celibacy, and that it is not better and happier to remain in virginity or celibacy than to be joined in wedlock, let him be anathematized.

Canon xi.

“If any man will say, that the prohibition of nuptials du-

ring certain times of the year is a tyrannical superstition sprung from heathen superstition, or will condemn the benedictions and other ceremonies that the Church uses in them, let him be anathematized.

Canon xii.

“ If any man will say, that the matrimonial causes appertain not to the ecclesiastical judges, let him be anathematized.”

DECRETUM DE REFORMATIONE MATRIMONII.

Chapter i.

“ Although it cannot be doubted, that clandestine marriages performed by the free consent of the contractors, are ratified and true marriages, as long as the Church has not annulled them ; and that those persons are justly to be condemned, and the holy Synod condemns them with an anathema, who deny them to be ratified and true ; and those who falsely affirm, that marriages celebrated by minors (*fili-familias*) without their parents’ consent are null, and that the parents can render them ratified or null ; nevertheless the holy Church of God has for very just causes always detested and forbade them. But as the holy Synod perceives that said prohibitions are now become, through the disobedience of men, fruitless, and keeps in view the train of sins arising from the said clandestine marriages ; particularly, the sins of those living in the state of perdition, who having abandoned the first wife, with whom they had privately contracted, publicly contract with another, and live with her in perpetual adultery, which evil, the Church, which judges not of hidden things, cannot remedy unless some more effectual antidote be applied.— Wherefore following the steps of the Council of Lateran under Innocent III, it commands that in future, before the marriage is contracted, it be publicly announced by the proper pastor of the contractors, three successive festival days in the

Church, during the solemnities of the Masses, between whom the marriage is to be contracted: which publications being made, if no lawful impediment be started, the celebration of the marriage may go on in the face of the Church; where the Parish priest, the man and the woman being interrogated, and their mutual consent being understood, either may say, *I join ye together in matrimony*, in the name of the Father, and of the Son, and of the Holy Ghost; or he may use other words, according to the received rite of each province. But if at any time a reasonable suspicion arise that the marriage could be maliciously prevented, if so many publications precede it, then either let one publication only be made; or at least the parish priest and two or three witnesses being present, let the marriage be celebrated; afterwards, before its consummation, let the publications be made in the Church, to discover with more facility if any impediments be extant; unless the Ordinary himself will judge it expedient that the said publications be remitted, which the Holy Synod leaves to his prudence and judgment. Whosoever will otherwise than in the presence of the parish priest, or of another priest with the same parish priest's, or the Ordinary's licence and two or three witnesses, attempt to contract matrimony; them the holy Synod renders totally inhabile for so contracting, and decrees that such contracts are null and void, as it makes them by the present decree null and void. Further, it commands that the Parish priest or the other priest, who with a smaller number of witnesses, and the witnesses who would, without the Pastor and the other priest, assist at such contract, and also the contractors themselves, be severely punished at the option of the Ordinary. Moreover the holy Synod admonishes that the couple do not, previous to the Sacerdotal benediction which is to be received in the temple, cohabit in the same house, and decrees that the benediction be imparted by the proper pastor, and that a licence for giving said benediction cannot be granted to another priest by any other person what-

ever but by the proper pastor or by the Ordinary, any usage whatever, however immemorial, or privilege to the contrary notwithstanding. But if a pastor, or another priest, whether he be a regular or a secular, though he should claim that right from privilege or immemorial custom, will presume to join together in matrimony the people of another parish without their pastor's licence, or give them the nuptial benediction, let him remain ipso facto suspended, until he be absolved by the Ordinary of that pastor who should have been present at the marriage, or from whom the benediction should have been received. Let the pastor have a book in which he inserts the names of the married persons and of the witnesses, the day and place of residence ; which book let him diligently preserve. Finally, the holy Synod exhorts the Spouses, that they do, previous to their marriage, or at least three days before the consummation of it, carefully confess their sins and piously approach the Blessed Eucharist. If any provinces use in this respect other laudible customs and ceremonies besides the foregoing, them the Holy Synod earnestly desires to be altogether retained. But lest these salutary precepts remain hidden from any person, it commands all the Ordinaries to take care as soon as possible that this decree be published and expounded to the people in every parochial church of their dioceses ; and that this be done the first year as often as possible ; and afterwards when they will deem it expedient. Moreover it ordains that this decree begins in each parish to be binding in thirty days after, to be counted from the day of the first publication in that parish." *Con. Trid. Sess. 24. c. 1. de Matr.*

Conclusion ; 1. The first parent of mankind has by the inspiration of the Holy Ghost, declared that the bond of matrimony is perpetual and indissoluble.

2. That only two—one man and one woman, can be joined together in the marriage, and that their union is a holy and sacred bond tied by God himself, Christ our Lord teaches in **MATT. XIX.**

3. That grace to perfect the natural love, to confirm the indissoluble union and to sanctify the married pair, Christ our Lord merited for us by his passion. St. Paul, *Ephes. V.* insinuates, (*Husbands, love your wives, &c.*)

4. That the Christian marriage surpasses by the grace of Christ the ancient marriages; and that it is one of the seven Sacraments of the New Law, the constant and universal Tradition of the Church teaches.

5. To deny that matrimony is truly and properly one of the seven Sacraments of the Evangelical law is heresy.

6. To assert that the Church could not institute impediments destructive of matrimony is heresy.

7. To deny that the matrimonial causes appertain to the Church is heresy.

8. The priest lawfully ordained and sent, is the minister of the sacrament of matrimony, as he is of the other sacraments.

That the eight propositions now given evidently flow from the Canons and Decree of the Holy Council of Trent, no man calling himself a Catholick can deny.

Errors against Matrimony.

Some hereticks, as heretofore seen, strip matrimony of all sanctity and reduce it to a mere civil contract, to a level with the conveyance of any worldly property, to be ratified and confirmed by the Attorney or magistrate, and to be dissolved again at pleasure by the parties.

And some hereticks, going further, assert that the man and the woman are the ministers of Matrimony; and strange to relate, they pretend to suck that monstrous error from the said Decree of the Council of Trent.

Whoever holds that notion, cannot believe that Matrimony is one of the seven Sacraments of the Evangelical law; for if he do believe it, the difficulty than occurs to him, whether the man, or the woman, or both conjointly, be the minister? If

he imagine that the male alone is the minister, why not the female also ; or if he think that both conjointly be the minister, then he would have a compound minister to give and receive a sacrament from their own hands.

Granting for argument sake that the mutual consent and cohabitation of a man and woman becomes of itself and apart from the Church or priesthood, one of the seven Sacraments, in what respect does their connection differ from the fornication or from the heathen marriage ? Or what is the difference between the free and the bond-woman ? Yet the Scripture says, *Gal. iv.* cast out the bond-woman and her son for the son of the bond-woman shall not be heir with the son of the free-woman. The hereticks who consider the contractors, as ministers of Matrimony must in consistency make no difference between the bond and the free-woman, between the bastard and the offspring of the lawful bed ; and must allow that the indiscriminate cohabitation is matrimony. The teachers of such notions are palatable to libertines ; they certainly are the forerunners of Antichrist.

On the contrary, the Catholick firmly holds that Matrimony is truly and properly one of the seven Sacraments of the Evangelical Law, instituted by Christ Our Lord ; and that the priest is the minister thereof, as he is of the other sacraments, save Confirmation and Orders that are reserved unto the Bishop : and that the priest alone is to pronounce over the couple, after their consent is understood, the formula, *I join ye together in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost :* which formula expresses the tie without which there can be no marriage.

“ Although all these properties are connected together in
 “ a perfect marriage, namely, internal consent, external fact
 “ expressed in words, the obligation and tie which is effected
 “ by that pact and the marriage debt by which the matrimony
 “ is consummated, nevertheless that obligation and tie which is
 “ signified by the word *to join together* alone have properly the

“force and nature of marriage.”* Whereas it is the province of the priest alone to pronounce the words, *I join ye together in matrimony*, he alone confirms that obligation and tie which alone have properly the force and nature of marriage—he alone is the minister of the Sacrament of Matrimony. Hence,

The holy synod a little after adds, “Whosoever will otherwise than in the *presence* of the parish priest, or of another priest with the same parish priest’s, or the Ordinary’s licence, and two or three witnesses attempt to contract matrimony; the them holy Synod renders totally inhabile for so contracting and decrees that such contracts are null and void, as it makes them by the present decree null and void.

The Council ordains, in the one clause, that the formula of conjunction, that is to say, formula to join together creates the essential and constituent property of matrimony; and that the priest alone is to pronounce that formula; and, in the other clause, that the priest must not pronounce that formula over the *absent*, that the couple must be in his presence, not privately in his presence either, but in his presence before two or three witnesses; otherwise the marriage is null and void. This clause totally nulifies marriages by proxy.

Let nobody infer from the averment in the beginning of the aforesaid Decree, namely, “It cannot be doubted that clandestine marriages performed with the free consent of the contractors are ratified and true marriages, as long as the Church has not annulled them,” that the holy Synod contemplated by “clandestine marriages,” the contracts entered into by men and women clandestinely or unknown to the Church. If the couuncil meant that such contracts were per-

* Quamvis hæc omnia in perfecto matrimonio insint, consensus videlicet interior, pactio externa verbis expressa, obligatio, et vinculum, quod ex ea pactione efficitur, et conjugum copulatio, quæ matrimonium consummatur; nihil horum tamen matrimonii vim et rationem propriè habere nisi obligationem illam et nexum, qui conjunctionis vocabulo significatus est: *Cat. Trid. de Matr. c. V.*

icious, not because performed unknown to the Church, but in the absence of witnesses, it would rest satisfied by correcting the defect—by publishing the banns. But the sacred Council stopping not here, decrees moreover that the man and woman place themselves in the presence of their proper pastor or some other authorized priest, who is to pronounce, after he learns their mutual consent, the words, *I join ye together in matrimony in the name of the Father, and of the Son, and of the Holy Ghost.* The sacred Council in decreeing all that, to wit, the publication of the banns three festival days in the Church, unless the ordinary from prudential reasons remit them, secondly the expression of mutual consent in the presence of the proper pastor, and thirdly that he pronounce the conjunctive formula, *I join ye together*, left no room for the sons of perdition for thinking that the priest is not the minister of the sacrament of matrimony.

“Besides the same holy synod exhorts that the spouses, *conjuges*, do not, previous to the sacerdotal benediction to be received in the temple, live in the same house; and decrees that the sacerdotal benediction be imparted by the said pastor, and that a license cannot be given by any other than by the said pastor or the Ordinary to any other priest for imparting said benediction.

The sacerdotal benediction must not be confounded with the conjunctive formula; they are two different and distinct actions; the one to be pronounced any where; the other to be imparted only in the temple; the one to be pronounced in the presence of two or three witnesses, otherwise it is null; the other to be imparted in the temple, not however under pain of being null. The form of the one is already quoted, *I join ye together in matrimony, &c.*; the form of the nuptial benediction can be seen in the Roman Mass Book at the end of the Mass.—*Pro sponso et sponsa.*

The sacred Council then enacts penalties against the priest that would without the license of the proper pastor or of the

Ordinary, perform either of the two actions—that would join together in matrimony the parishioners of another pastor, or impart to them the nuptial benediction. The penalties are suspension ipso facto until he is relieved therefrom by the Bishop of the pastor whose duty it was to form the marriage tie, or to impart the nuptial benediction. Now comes the clause of the Decree upon which the sons of error lay the greatest stress.

“Lest perhaps these wholesome precepts remain hidden from any one, the sacred council commands all the Ordinaries to take care as soon as possible, that this decree be published and expounded to the people in each parochial Church of their respective dioceses; and that this be done the first year as often as possible, but, afterwards, when they will deem it expedient. Moreover it ordains that this decree begins in each parish to be binding in thirty days, to be counted from the day of the first publication in that same parish.

The sons of error infer from that clause “that the Canons and decrees of the holy Council of Trent concerning matrimony are not binding where the same Council had not been published and received; and that the Bishops have the option either to publish, or not to publish it.”—Where the Council of Trent had not been published nor received! I must confess that the expression is to me most horrifying. What is it but to raise all and every bishop until the end of time in judgment upon the Council; to render them judges over the law, instead of being, as they should be, guided by the law; what is it but to ascribe to each bishop more power and authority than to the General Council; what is it but to leave us no law, but the will and judgment of each bishop; what is it but to fall into the steps of the hereticks who listen to no Canon or authority but their own private judgment? If it be pretended that the bishops have the option, either to publish or not to publish the Decree, it is useless to possess or study the Council at all upon matrimony; we have only to look for the will

and judgment of the Bishops. But how is that will and judgment to be ascertained, but through some fresh definition from them? On the same principle would all posterity claim a right of discarding, this fresh definition of *our* bishops until the propriety of receiving or rejecting it be ascertained through some fresh definition of *their* bishops. Who sees not that those who would claim the right of receiving or rejecting at pleasure the General Council, are but rueful infidels bent upon the total destruction of Christianity?

I have no sort of doubt but the notions which they have imbibed, are derived from a more pernicious source than they are aware of—from Voltaire and his associates, when they were levelling the fences for the French Revolution, that tremendous convulsion that threw all things sacred and profane into a chaos; and that ended in the total destruction of the Christian religion, they taught, that

“The men of this generation have no power or right to say
“what laws a future generation shall be governed by.”

The same infidel proposition is, to our grief, daily propagated in these United States of America by every fanatical brawler—in a country boasting of the stability of its laws and institutions. But see its absurdity. A generation is an indefinite thing: nobody could say where or when it begins or terminates. Some persons come into the world this year, some came last year; some this day and others yesterday; nay, some are born every hour from end to end of the year. “If the laws of one generation be not to be observed by the next generation,” the people born this year may make mockery of all the laws of their forefathers; the children of this hour may spurn the laws of the children of the last hour. Then there will be an endless warfare between the old and the young; for the aged will naturally fight for the laws which they had at various times enacted and for the property acquired under the same laws; whilst the young folks would abolish said laws and throw things again into confusion. In vain

therefore do law makers bother their brain and spend their oratory, if the people born the next day or even the very next hour may nullify all their laws. Who sees not that Voltaire's proposition tends to keep all the members of the community in perpetual civil warfare, to substitute for a firm and just system of laws, anarchy and confusion. To resume the *Council of Trent*.

"Where the Council of Trent had not been published nor 'received.' Such a sentiment is but a foul exhalation from the Gallican School. When they were in the year 1682, hatching the declaration of their independence, they published, as if, a Bill of Rights,—Gallican Liberties. to retain or reject the Sacred Canons at pleasure: or rather they spun for themselves a rope of destruction. That no Catholick Christian, and especially, no Bishops, are left any option regarding the promulgation of the Decree; that they are bound by oath and every other sacred tie to publish and follow it in practice, can be easily proved by reinserting the very words of the Council, and after that, their Consecration Oath.

"Lest perhaps these *salutary precepts* remain hid from any 'one, the Sacred Synod *commands* all the Ordinaries to take 'care, *as soon as possible*, that this Decree be published and 'expounded to the people in each parochial Church of their 'respective dioceses, and that this be done *the first year as often as possible*; but afterwards when they will deem it expedient. It decrees moreover that the same Decree will be 'gin to be binding in each parish in thirty days after, to be 'counted from the day that the first publication is made in 'that same parish."

Behold *salutary precepts* given by the Sacred Council; behold all Bishops are *commanded* to take care that the same salutary precepts be published and expounded to the people in all the parochial Churches throughout their respective dioceses, *as often as possible during the first year* and afterwards, *as often as they will deem it necessary*. To publish and ex-

pound the precepts as often as possible during the first year falls under a *command*, but after the first year it is left at the option of the Bishops. The Sacred Synod makes provision for the first promulgation of the precepts, and relies on the piety and charity of the Ordinaries for publishing and expounding them afterwards as often as the people will appear to forget them. What more could the Council do? With regard to the phrase in the foregoing clause, "as soon as possible, and, as often as possible during the first year," we gather the meaning of them from another Decree of the same Council.

Sess. 25. c. 2. "The calamities of the times and the virulence of the growing heresies forces to leave nothing undone that may seem conducive to the edification of the people and to the protection of the faith. The Sacred Synod therefore commands the Patriarchs, Primates, Archbishops and Bishops, and others who from law or custom ought to assist at a provincial Council, *that in the very first Provincial Council* to be held after the end of the present Synod, they openly receive all and every thing that are defined and decreed by this holy Synod. Also, that they promise and profess true obedience to the Supreme Roman Pontiff; and that they in the meantime publicly detest and anathematize all heresies condemned by the Sacred Canons and General Councils, and particularly by this same Council. And whosoever will, in after times, be made Patriarchs, Primates, Archbishops or Bishops, they will strictly observe the same thing *in the very first Provincial Synod*, at which they will assist. But if any one of all these just mentioned, which God forbid, would refuse to comply, let the Bishops of the same province be bound under penalty of divine malediction immediately to apprise the Supreme Roman Pontiff and let them meantime refrain from the same persons communion. And let all others either obtaining hereafter ecclesiastical benefices, or entitled to a seat in a diocesan Synod do and observe the same thing as above, *in the first*

Synod of that sort, that will be at any time celebrated; otherwise let them be punished according to the Sacred Canons. Moreover, let all persons charged with care, visitation, or reformation of Universities or general studies, diligently provide that the Canons and Decrees of this holy Synod be fully received by the same Universities, and that to the standard thereof the masters, doctors and others, in the same Universities do teach and interpret the things *appertaining to the Catholick faith*, and that they bind themselves to this institute by a solemn oath in the beginning of every year."

Observe particularly the words in Italic characters. All Patriarchs, &c. throughout the world in the days of the Council of Trent were commanded openly to profess *in the very first Provincial Council* which they would attend, subsequent to the said Council of Trent, all the decrees and definitions of the said Council of Trent. All Patriarchs, Primate, Archbishops and Bishops created in after times were to do the same in the very first Provincial Council in which they would assist; all rectors and other beneficed Clergymen, in the first diocesan Synod; and all masters, teachers and others superintending the Universities or general studies are commanded to make a solemn oath that they will observe and cause to be observed, all things defined and declared by the Sacred Canons and general councils and particularly by the sacred Council of Trent; and that to the rule thereof they will teach and interpret the things appertaining to the Catholick faith. The Holy Synod which closed on the 4th December 1563, was confirmed in a Bull bearing date, 7 Cal. Feb. 1564. by *Pope Pius IV*; who gave in another Bull dated Ides November of the same year the form of the aforesaid Oath, or profession of faith to be made by the Patriarchs and others specified as above. In this Oath, which is the Consecration Oath of the Catholick Bishops, and the Profession of faith made by all heretics returning to the bosom of the Church of Christ is the following clause.

"I likewise undoubtedly receive and profess all other

“things delivered, and declared by the Sacred Canons and General Councils, and particularly, by the holy Council of Trent. And I condemn, reject and anathematize all things contrary thereto; and all heresies whatsoever, condemned, rejected, and anathematized by the Church.”

This Oath leaves the Bishops, Rectors, Curates, and so forth, no option : it binds them openly to profess in the very first Provincial or Diocesan Synod in which they will assist, *all* the Canons and Decrees, whether issued by the Popes or Councils.

Whereas the Ordinaries bind themselves by that solemn Oath, to receive and profess all things defined, delivered, and declared by the Sacred Canons and General Councils : and whereas they are commanded by the holy Council of Trent to publish and expound to the people in each parochial Church within their respective dioceses, the decree of the same Council of Trent, regarding matrimony, “as soon as possible during the first year”—of their incumbency, how can it be said that they have the option to publish or not to publish it ?

What could any man gain by disobeying the Sacred Synod ; by breaking through his Oath, by never publishing or expounding either in the parochial Churches, or elsewhere, during the first, or any other year, the Decree of the Sacred Council concerning Matrimony ? If the Decrees of the Council be discarded, or suppressed, which is the same thing, by what other standard will we “teach and interpret the things appertaining to the Catholick faith ?” If the “Council of Trent be never published nor received,” what other rule will we hold out for Christian marriages ?

That the Council imposed no new obligation, that it merely revived the doctrine of antiquity, we know from the following decrees.

DECRETAL GRATIAN. 30. *Quest.* 5. *c.* 1. “We find it handed down from the holy Apostles and their Successors, that there is not a lawful marriage, unless the bride be demanded

of her guardians ; and betrothed by her parents and relatives, instructed in the laws, and in due time *sacerdotally blessed* according to custom, with *prayers* and *oblations by the priest* ; guarded, as customary by the bridesmen, given away in lawful time by her relatives ; and unless she be solemnly accepted : let them devote themselves for two or three days to prayer and chastity. Know ye, that marriages thus celebrated are lawful ; otherwise they are but adulteries, or fornication :

Pope Avaristus, an. 110.

Chap. 2. “ Let no Christian of any condition whatever privately marry, but let him after having received the benediction from the priest, publickly marry in the Lord :” *Decretals of Pope Hormisda, c. 6. an. 514.*

Chap. 3. “ Our ancestors, males as well as females, carried not upon their heads a chaplet of gold or silver or any other metal when they contracted espousals ; but after the espousals which are but promises of future marriages, the contracts also are with the consent of the contractors and of their guardians celebrated : and after the bride-groom espouses the bride with an arrha, and a ring placed upon the finger of faith, *securing unto her in a written Article the jointure* agreed upon, in the presence of the people invited at both sides : (either immediately or at the proper time, but let not at all any such thing be attempted before the time defined by law) both are brought forward to celebrate the marriage covenant : and first they are presented in the Church of the Lord with oblations which ought to be offered by the priest’s hands to God ; and so at last they receive the benediction and celestial veil :” *Pope Nicholas to the Bulgarians, an. 858.*

Although my list of Sacred authorities closes here, I cannot bring myself to close my Compilation without raising my warning voice against the curses that brought ruin upon my native land, and that I see in full operation in the land of my adoption. We see how happy were the people in the olden times under the spiritual rule of the Pope. Then there were

no Squire marriages, nor divorces, nor Bills heard of; the brides should have a jointure settled upon them to render them comfortable and happy. Now they are kept to their good behaviour by fear; then they were treated honourably as free women; now they are insulted as bond-women.

Will the good old times ever return; or the holy Pope resume his wonted station? Alas, who thinks of making a settlement in our days upon the bride; when the great body of the people are so sunk and degraded that they cannot think of marrying at all; or if they do, the poor house will soon be their habitation? Is there nothing in the condition of modern society to remind us of the Sacred Oracle, JER. XVI. "Behold I will take away out of this place in your sight and in your days, the voice of mirth, and the voice of gladness, the voice of the *bridegroom*, and the voice of the *bride*. And when thou shalt tell this people all these words, and they shall say to thee: wherefore hath the Lord pronounced against us all this great evil? what is our iniquity? and what is our sin, that we have sinned against the Lord our God? Thou shalt say to them: Because your fathers forsook me saith the Lord. And you also have done worse than your fathers....So I will cast you forth out of this land into a land which you know not." And again it is written, PSALM CVIII. "May his children be fatherless and his wife a widow; let his children be carried about vagabonds and beg; and let them be cast out of their dwellings. May the *usurer* search all his substance: and let strangers plunder his labours; may there be none to help him; nor none to pity his fatherless offspring; may his posterity be cut off; in one generation may his name be blotted out." Now remark the cause for which Providence visits man with all these awful and terrifick curses. *Verse 15.* "Because he remembered not to shew mercy: but persecuted the poor man and the beggar and the broken in heart, to put him to death.

We all know from sad experience that wherever the usurer,

and banker, and the extortioner shew their head the voice of mirth, the voice of gladness, the voice of the bridegroom and the voice of the bride cease; the moans of widows, and of orphans, and the dispersion of mankind, follow close behind. Witness my native country, Ireland. There the voice of mirth, the voice of gladness, and the bridal song, with all the comforts and necessities of life prevailed from time out of memory, and would undoubtedly prevail for ages to come, had not Satan instigated traffickers to get up usury and banks about the year 1780. But as if in verification of the Divine Oracle, the voice of mirth, the voice of gladness and the song of the bride no longer cheers the sweet cottage; nor the rural dance nor the hurling match, nor the athletic games deck the sunny green. The usurer has searched their substance; they are cast out of their dwellings; their lands are covered with sheep and oxen; their widows and orphans wander in distress; they are dispersed upon every foreign shore. Whereas these manifold causes—the ceasing of joy and mirth, and the bridal song; the extinction of their race and name in one generation are decreed against the unfeeling and uncharitable rich who merely persecute the poor and the beggar and the broken in heart, what heaps of maledictions are not upon the usurers, bankers, extortioners in our days, that create and multiply paupers and expel them from their native land for the brutes of the field?

Blind and indifferent to passing events is that man who sees not that the Americans are running the same race from mirth, joy and gladness, to grief, misery, and dispersion; that the same accursed machine—the usurer, the bank, the extortioner and the “clearing of the land,” is in full operation. Nay, the thirst for gold is not perhaps so intense and insatiable in any other part of the globe. Every village is accursed with a few extortioners selling goods on time at forty per cent interest; they are liberal in their ‘accommodations,’ if the victims own any farms or personal property worth fishing for.

Thus are they grasping at all the surrounding property ; and will soon have in their hands the whole soil, if not somehow checked by the wisdom and patriotism of Washington's and Jackson's sons.

Being under a firm conviction, formed from much reading, travels, and experience, now for near half a century, that all the direful calamities and convulsions of Europe during the last hundred years ; the present unsettled state of all countries ; and the black portentous clouds overhead, ought to be traced to one only cause—to the unchristian practice of *usury* and *banking*—that is to say, lending money for the sake of gain. Hence I can hardly ever close a treatise on Matrimony, or any other subject without uttering my abhorrence and reprobation of that practice ; that root of all evils. Being also under a firm conviction that until the eddy of usury that devours souls and swallows up property, be forever closed ; until the wholesome laws of the ancient Saxon kings be revived against the usurer, or lenders of money at interest, no lasting peace, happiness or solid prosperity can be enjoyed by any nation.

EZECH. XXXIII. Quod si speculator viderit gladium venientem, et non sonuerit buccina, et populus se non custodierit, veneritque gladius, et tulerit de eis animam : ille quidem in iniquitate sua captus est ; sanguinem autem ejus de manu speculatoris requiram.

THE END.

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